

A SOUTHERN CALIFORNIA CEREMONY

A few years ago an old Yokuts on Tule River reservation was questioned regarding religious matters. This man had lived many years at Tejon, and had been in Southern California. In the course of other matters he mentioned the following practice of the Shoshonean Indians not far from Los Angeles.

Near the coast, at San Fernando, there was a ceremony in which twelve men were strong and could make sickness. They had four strings, one on each side of a square. There were three men on each side; that made twelve, and one in the middle made thirteen. The man in the middle made a painting like the earth. It was like a map. This man in the middle had strings, the ends of which were held by the twelve other men. When the sickness [i.e. the ritual to produce sickness] was made ready, he shook the strings and the earth shook. It was an earthquake. This thing was strong, and was done to make some one sick. I saw it at San Fernando when I was a boy.

The feature of special interest in this account is the reference to the painting, which shows that some form of the symbolic representation of the world, made of colors spread on the ground, extended as far north from the Diegueno and Luiseno, among whom it has been described, as Gabriellino territory. The informant's own words were that the man in the middle "painted like earth." At the time this was understood to mean that he painted his body with some form of mineral resembling earth. His following words, "Like a map," and what has since become known of the nature of the ground-paintings of Southern California, show, however, that the present account refers only to another instance of the same practice.

A. L. Kroeber.

San Francisco.

Journ. Am. Folk-Lore, XXI, p. 40, Jan.-March 1908.

Card

MAJOR HEINTZELMAN'S REPORTS OF ENGAGEMENTS WITH INDIANS IN
THE MOUNTAINS BETWEEN AGUA CALIENTE (NEAR WARNER'S
RANCH) AND THE DESERT

Major S. P. Heintzelman's reports and letters to the Adjutant General of the Army concerning Indian disturbances in Southern California contain the following items of interest about his expedition against the Indians living in the mountains east of Agua Caliente (near Warner's Ranch) and west of the desert.--

In a letter dated November 24, 1851, Maj. Heintzelman writes:

"I have learned that Warner's Ranch had been attacked and his cattle and horses driven off. The next day that his Major Domo was killed in a skirmish with the Indians. The day after that four Americans at Agua Caliente, 3 miles from Warner's, had been murdered and that there was a general combination of all the Indians in Southern California . . .

The Indians at Agua Caliente should be punished severely. They belong to the large tribe of Cow-wies said to number 3000 warriors, occupying the mountains from San Bernardino to the pass at Vallecitas . . .

Mr. Warner thinks his cattle have been driven into the mountains east of the Agua Caliente about 15 miles amongst the Coyotes, a band of the same tribe."

Major S.P. Heintzelman, letter to Lt. Col. J. Hooker, Nov. 24, 1851.
On file in 'Old Files Division', Adjutant General's Office,
No. H 35 1852

In a letter dated San Diego, Dec. 3, 1851, Major Heintzelman states that "Antonio Garra, the chief at Agua Caliente, and belonging to the Cow-wie tribe numbering 3000 warriors, had invited all the Indians in Southern California and some in Lower California to join him in driving out the Americans."

Major S. P. Heintzelman, letter to Adjutant General, San Diego, Dec. 3, 1851.-- On file in 'Old Files Division', Adjutant General's Office, No. H 473 1851.

In a letter to Captain Steele, Acting Assistant Adjutant General, Major Heintzelman writes from Headquarters Southern District, Santa Isabel, Dec. 18, 1851:

"Arrangements have been made to surprise the Callote village and the command marches from here tomorrow."

Major S. P. Heintzelman, letter to Captain Steele, Acting Assistant Adjutant General, Santa Isabel, Dec. 18, 1851.-- On file in 'Old Files Division', Adjutant General's Office, No. H 35 1852.

Major Heintzelman's report of the expedition against the Callote or Coyote village is dated Los Coyotes, Dec. 21, 1851, and is as follows:

"I have the honor to report for the information of the General that I left (on the 19th with F. C. & D. Companies 2d Infantry, numbering some 46 men, and 7 pack mules) Santa Isabel and proceeded by a circuitous march to enter the cañon on which the Coyote village is situated, and endeavor to surprise it.

We started from our camp on the desert two hours before

day and entered the cañon as the day dawned. Half a mile up we were surprised to see a body of some 30 or 40 Indians advancing to attack us. I left a small party to attack some Indians on the side of the mountains on our right, and crossing the deep bed of a small stream, attacked the enemy in front. The Indians were armed with rifles and arrows, and after firing a few shots, ran through a dense swamp of willows and tule back to the village half a mile higher up.

We pursued them, but on entering their village, they had fled up the side of the mountain

I set fire to the village and sent a party in pursuit, when the widow of Bill Marshall with a child in her arms came down the side of the mountain asking for a parley, stating that there were 2 parties and if we would quit firing they would come in. I stopped the burning and called back the pursuing party.

A few moments later, Juan Bautista, the chief of a village a few miles higher up in a branch cañada, made his appearance on the side of the mountain with some 10 warriors. I induced him to come down, when he stated that we were discovered the day before passing the mouth of a cañon by the San Isidro Indians, and he had been sent for but declined to come as he was friendly.

We killed several Indians: Cha-pu-li, the chief of the

village, and Ce-ci-li, Antonio Garra's principal councillor, with others of less note. . . . We have sent out runners to bring in all of the principal chiefs, and those engaged in the recent murders."

Major S. P. Heintzelman, Report to Captain F. Steele, Acting Assistant Adjutant General, Los Coyotes Calif., Dec. 21, 1851. -- On file in 'Old Files Division, Adjutant General's Office, No. H 35 1852.

A further report on this same expedition was made by Major Heintzelman from a "Camp near Temecula", Dec. 30, 1851, and reads as follows:

"I have the honor to make the following report for the information of the General, on the result of the expedition against the Ca-hui-ya and other Indians, living in the mountains east of Agua Caliente and west of the desert.

The day after the engagement mentioned in my letter of the 21st, some Indians came and requested permission to look for the body of Che-pu-li. It was granted, and in a short time it was found on the mountain and brought in. They reported 6 Indians sniping.

None of the Coyotes have come in and the runners sent for them report they cannot be found. A number of Indians of Agua Caliente and some from San Isidro have come in, and there is no doubt they were in the engagement. The runners sent to Razon's village, 2 days journey on the desert and to other neighboring villages came back with friendly

messages, but excuses for not coming. One chief had to make a burial feast for his father, and another was sick. Our runners were sent immediately requiring them to meet us at this place. A message was sent requiring all the San Isidro Indians to come in. They came, and we seized three, Juan Bautista or Coton, Lewis, the Alcalde of Agua Caliente, and Francisco Mocate, Captain of San Isidro, and another, Jacobo or Qui-sil, was sent for specially ^{that night} and brought in.

I immediately convened a Council of War and had them tried. After a patient investigation the four above-named were unanimously found guilty and sentenced to be executed. Dr. Wozencraft was requested to be present at the proceedings, and to express an opinion on the result. The 4 above-named were shot in the presence of the troops and Indians, on the morning of the 25th."

Major S. P. Heintzelman, Report to Capt. F. Steele, "Camp near Temecula, Dec. 30, 1851".-- On file in 'Old Files Division', Adjutant General's Office, No. H 35.1852.

Koo'-pah units of value

The Koo'-pah tell me that in early days
their money consisted of feathers & valuable
stones.

Bands of the quills of the Red-shafted Flicker they
called Pah'-lut. — ~~can~~

KOO'-PAH

A small tribe in Southern California related
to the Luiseño

The territory of the Koo'-pah covered the northern part of Warner Valley, and the lower slopes of the adjacent mountains on the north and northeast, and continued northwesterly along the valley between Aguanga Mountains on the west and the southern part of San Jacinto Mountains on the east for ten miles to Oak Grove Valley, which was wholly theirs. On the north and east they were in contact with the Cahuilla; on the southeast, with the Wā-wā-ē's-tem or We-is'-tem, called by the Spaniards 'Los Coyotes'; on the south, with the Diegueño; on the west, with the Luiseño.

The Koo'-pah regard themselves as a perfectly distinct tribe, and they are so regarded by the adjoining related tribes, the Luiseno on the west, and the Cahuilla on the northeast. Their language is similar to both Cahuilla and Luiseno, but contains words peculiar to itself.

The Koo'-pah rancherias are Ko'-pah (Agua Caliente No. 1), and Nyel-lel-vah (Puerta Cruz), both on the northeastern border of Warner Valley, and formerly also Tā-ven-nil in Oak Grove Valley about 10 miles NW of Puerta Cruz. - cam.

LUISEÑO-CAHUILLA.

"The Luiseño-Cahuilla group includes the Luiseño of the vicinity of Mission San Luis Rey and north to San Jacinto; the Juaneño of Mission San Juan Capistrano; the Cahuilla, mainly on the eastern side of the San Jacinto range; and a small body of people, known as Agua Caliente, at the head waters of San Luis Rey river in San Diego county. The dialects of these four divisions of the group differ considerably; but, as compared with Serrano and Gabrielino, are near enough together to be included in one group. Boas has already noticed this closer relation of Luiseño, Cahuilla, and Agua Caliente as opposed to Serrano¹, and Barrows² similarly places Luiseño, Juaneño and Cahuilla into one group as distinguished from Gabrielino."—Kroeber, Shoshonean Dialects of California, p.100-101, 1907.

¹/ F.Boas, Proc. A. A. A. S., 44, 261, 1895. Gatschet, Rep. Chief Eng. 1876, III, 553, 556, unites Serrano, Cahuilla, Luiseño, and Juaneño into one dialectic group, the Kuvuyah, as opposed to Tobikhar (Gabrielino).

²/ The Ethno-Botany of the Coahuilla Indians of Southern California, Chicago, 1900, 22.

The Koo'-pah speak differently
from the kuikens - accent
differently.

As a rule the accent is on the
first syllable & in words of
2 + 3 syllables the 2^d + 3^d are
spoken so low as to be almost
silent - at least to my
dull ears. - C.H.M.

At Pala - Luiseno & Koo'pah

May 30, 1933

At Pala there are many Indians--"Luiseno" in their native land, and Koo'-pah from Warner Hot Springs. Without knowing anyone I had the luck to find an old ^(Koo'-pah) man (full-blood) whose name appears to be Simmah Réah Chah'vis, who came and sat beside me in our car. Got much apparently good material from him. - C.H.M.

For Ethnobotany File

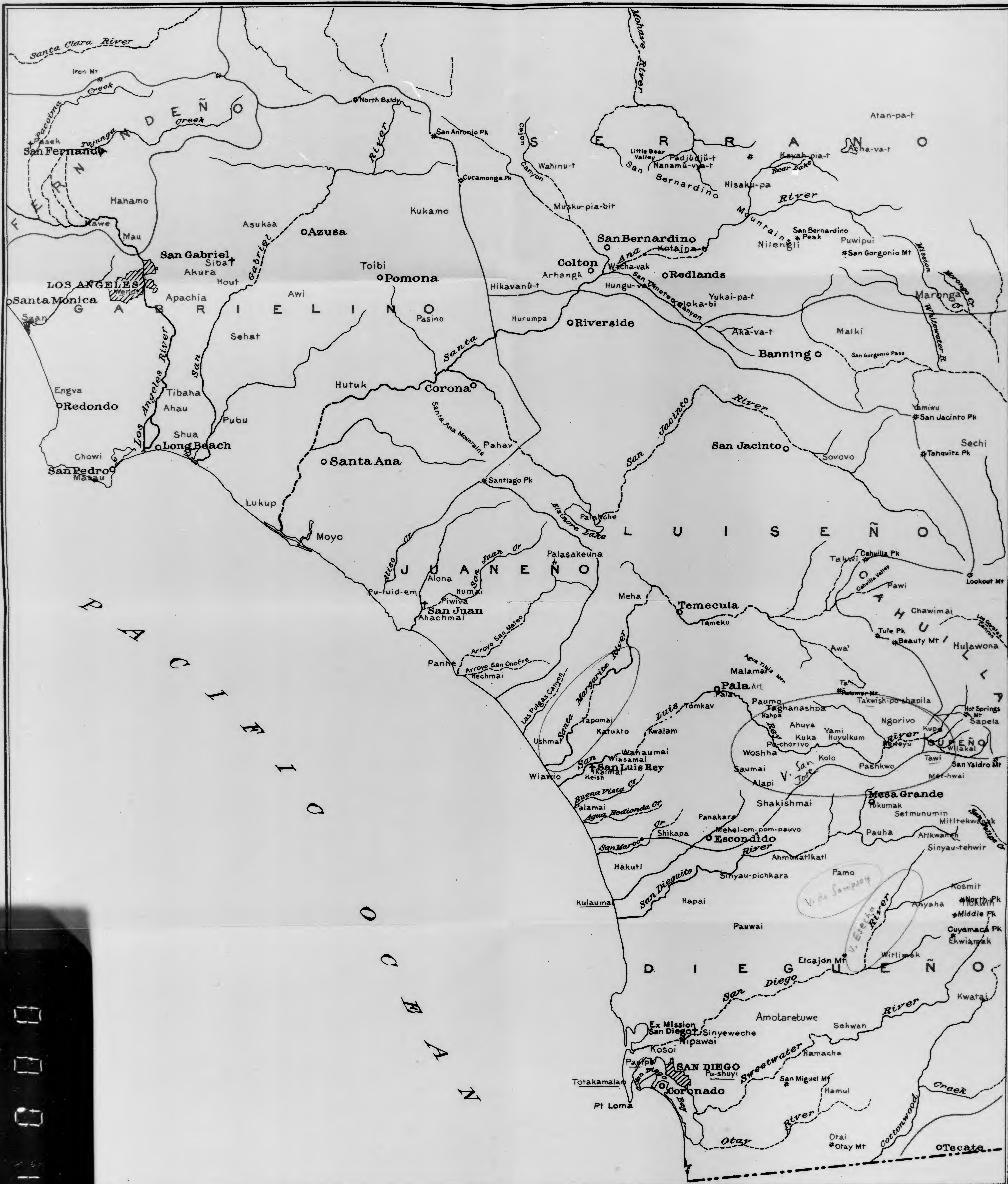
The Koo'-pah of Warner Valley
make a hair wash of acorn juice obtained
while leaching the acorns. - *same* - 1933.

Grijalba 1795

San Diego - San Luis Rey



NATIVE SITES IN PART OF SOUTHERN CALIFORNIA



NATIVE SITES IN PART OF SOUTHERN CALIFORNIA

Rancherias visited by Grijalva in Aug. 1795

Located in San Luis Rey Valley:

Curila
Topame - Tapomai ~~2~~ (Sta Margarita R. V.)
Luque
Cupame Kupa?
Paume - Paumo (SLR v.)
Pale - Pala (")
Palin
Pamame (Lower part of valley N of river) - Palamai
Pauma
Asichigmes - Shakishmai? Ashashakwo?

At Las Flores:

Luesinille
Chumelle

In Santa Margarita Valley:

Pamamelli
Chacape

In Escha Valley: (1 day's journey from San Diego)

Mescuanal
Tonapa
Ganal
Mocoguil
Cuami

Probably in Pamo Valley: (Pamo is $1\frac{1}{2}$ leagues from ^[Werner Valley] Valle de
San Jose, which is 3 leagues from Escha)
Sampsoy (a league & $\frac{1}{2}$ from Escha)

{ Warner Valley
In San Jose Valley (3 leagues from Escha; 1½ leagues from
Warner Valley Pamo; 3 leagues before reaching the
first San Luis Rey Valley rancherias)

{ Takwi
Tagui (or Tauhi--~~spelling in unsigned diary~~--definitely
Gante placed in San Josef Valley)
Alguatcapa (= Takwi (Cahvilla Mt))
Capatay
Tacupin (another name for San Jose Valley; also a rancheria)
Luguas
Calagua
Matagua
Ota
Sajopin

(Another proof that these rancherias are located in San Jose Valley is that it is described as containing 10 rancherias.)

San Juan
Capistrano Pt.

Santa Margarita
Valley

Chocoma
Panamelli

Susimilla
Chumelle

Las Flores

Santa

San
Diego
River

Pamome

Pamome

Pamome

Pamome

Cupame
Surque
Topame
Civila

+ Pauma Region

Valle de San Jose

Taque (or Tauhi)

San
Diego
Valley

Capatay
Takupint
Trigias
Calahua
Matagua
Ota
Sajopin

Wanner
Valley

Valle de
Pamo
Sampsoy

Escha Valley

Carami
Mosquit
Tonapa
Mesumal

San Diego River

+ San Diego

[Rancherias located by
Brijelva in 1795]

The following records in regard to exploration for a site for the Mission to be called San Luis Rey, made by Grijalba from San Diego, 1795, are given in copies of [53] Archives of California made for the Bancroft Library:

"Sept. 1, 1795, San Diego.--Padre Juan Mariner, accompanied by Lt. Pablo Grijalba, set out to explore the country [54] for the purpose of founding a new Mission on August 17, returning the 26th of the same month. On the third day out they discovered the Valle de San Jose and said of it: that this valley is on the other side of Pamo a league and a half in the direction of the mountains. It is a good place, as they all agreed, and I think that it would be good, not only for a Mission, but also for a presidio and Mission."

Fr. Juan Mariner. Reconocimiento de tierra para fundar la Mision le...

"Sept. 9, 1795, San Diego.--"Among other things he said that 'They found a famous Valley named Tacopin and the Padre [F. Mariner] named it San José'"

Antonio Grajera. Informe sobre reconocimiento de terreno para fundar una Mision dado por el Cabo Juan Maria Olivera, [54] pp. 240-241.

"August 28, 1795.--On August 18 they found a little valley with 5 rancherias called Mescuanal, Tonapa, Ganal,

Mocoguil and Cuami. They called the valley Eschá. 3 leagues from here they found another valley surrounded by rancherias [55] named Tagui, Gante, Alguatcapa, Capatay, Tacupin, Luguas, Calagua, Matagua, and Otá. 3 leagues further on they came to rancherias, in which the language of San Juan is spoken, and called Curila, Topame, Luque, Cupame, Paume, and Pale. And from here down they found those of Palin, Pamame, Pamua, Asichigmes. In the canyon of Santa Margarita there are only two, Chacápe and Pamamelli. In Las Flores are those of Chumelle and Luesinille."

Informe sobre las rancherias que se hallan en las tierras exploradas por el Padre Mariner, 1795.

The above records are from Archives of California, State Papers, Missions, Vol. II, pp. 53-55, Bancroft Library.

An abstract of this report is given in Bancroft, Hist. of Calif. I, 563, 1885.

The following unsigned diary of the same expedition under Grijalba is found in Extracts from Santa Barbara Mission Archives made for the Bancroft Library:

"Report of a reconnaissance made with Pablo Grijalva, [200]
Capt. Juan Vicente Felix, etc. from San Diego N, August 17-26,
1795.

We went by San Luis to the rancho and entered the Can-
nada de los Alisos, on the left hand we passed two rancherias
that had sufficient people and slept in a sufficiently
large valley that had two good-sized rancherias. Through the
morning we found two large rancherias and in the afternoon
passed two others and arrived at another valley that they call
Esecha, where a ditch of much water runs, now wholly dry.

It has much good and very moist land enclosing 5 good-sized
rancherias and a league and a half away one very large ranche-
ria in which I counted 109 men and surrounding this rancheria
there are 3 others. The large one is called Sampsoy. It is
covered with live oaks, oaks, alders, poplars, willows and
pines. In the morning always going through oaks and willows
and everywhere the sierra covered with pines, between the
mountain and Pamo we passed two large rancherias with very [201]

many people and came to a valley that we call after San Josef,
about $3\frac{1}{2}$ or 4 leagues long and about half as wide with 10
rancherias all large, and covered with live oaks, oaks, pop-
lars, alamillos, alders, willows and pines, that go down through

(Explorations for
San Luis Rey Mission)
BETWEEN SAN DIEGO AND SAN JUAN CAPISTRANO.

--Bancroft, Hist. Calif., I, 563 footnote\$, 1884.

[San Luis],
Lisalde, Reconocimiento de Tierras, 1797, MS. The places
named are Las Animas, Las Lagunitas, Temeca rancheria, Pauma,
Pullala, and San Juan Capistrano.

Grijalva, Informe sobre los Rancherias exploradas por
P. Mariner, 1795, MS. There are named the following ranche-
rias: Mescuanal, Tonapa, Ganal, Mocoquil, and Cuami, in a
little valley called Eschá; Tagui, Gante, Algualcapa, Capatay,
Tacupin, Quguas, Calagua, Matagua, and Atá, in another valley
3 leagues distant; Curila, Topame, Luque, Cupame, Páume, and
Palé, 3 leagues from former valley, and speaking language of
San Juan; Palin, Pamame, Pamua, and Asichiomes, lower down;
Chacápe and Pamamelli in Santa Margarita Valley; Chumolle
and Quesinille in Las Flores.

little canadas below. Here we found a ditch of much water, coming out from the mountain and passing by the rancheria Sajopin on the right hand. There are 3 springs of water that come out from below the rancheria Tauhi, each one of which would have water for an irrigation ditch and a half at least, with much altitude and a great deal of very good low land. We explored farther and found in the middle of the valley a very large marsh, sufficiently high, which the gentiles showed us. In the upper part there are 3 or 4 springs of boiling water. The water is very good and could easily be conducted to the very good lands. This valley is at the other side of Pamo a league and a half away to the NE. Good place for a mission. Sr. Felix and others say that with open road it could be made in [202] a day's journey from the Presidio. The Indians call this valley Josir Ja. We set out in the afternoon, following the arroyo that comes out of this box-like valley, and everywhere until coming out at the same canada of San Juan Capistrano el Viejo [=San Luis Rey] crowded with live oaks, alamillos, large as pines, poplars, alders, willows, all the size of pines, with a great many people. On the second day at about 10 in the morning we entered into the [country of the] language of San Juan and before arriving at that language passed 26 rancherias here and there, largely of the Nace language of San Diego. In the afternoon before the sun went down we passed

by a ranheria called Pale, where there is a great deal of water easy to get at and with much good land, and with Don Pablo I saw there are more than 60 acres of wheat, some 4 of maize, and some 4 or 6 of beans. Seeing this and that we al- [203] ready approached the canada I told Don Pablo that the other side ought to be explored and he sent Sr. Felix and Claudio (because the trees impeded us) and they said that the country had 50 acres of wheat, and 16 of maize very good and very good place for mission. It is true that this is still within the cajon between San Dieguito and Pamo. Trees abundant and good, very many stones, wood and good pasture, and has 5 ranherias of the language of San Juan about $2\frac{1}{2}$ leagues away from the canada, and about 6 leagues from the Camino Real as they said. A league farther down there is no water in the arroyo but there are pools as far as San Juan Capistrano el Viejo, where we arrived the other day a little before 10 in the morning. We explored the canada. There are very deep pools, but the water does not come up or run; firewood, wood, stone are lacking, and the land would not serve because sandy. It is good only on some spots around the hills. We went to explore the lake and there is very little water... . We carried crowbars and pickaxes and could do nothing because the pools were so [204] deep and the land so high. We explored Sta. Margarita and found the laguna low more than a vara and a half... We explored Las Flores and found no more running water. The ranherias of the language of San Juan with those of Sta. Margarita and

Flores are 14. And in all we passed 9 and they were near the place spoken of. In my opinion and that of the others, the best place nearest to San Juan Capistrano el Viejo, is the rancheria Pale, which has every convenience and which is the language of half.

[Not signed. Perhaps Mariner]

Diary of a Reconnaissance made with Pablo Grijalva, August 17-26, 1795. MS copy from Archivos de la Mision de Santa Barbara, Vol. 4, Expediciones y Caminates, 1806-21, pp. 201-204, Bancroft Library, 1876.

The original of this report is said to be in the archives of Santa Barbara Mission, but it could not be found when I asked for it there in 1919. Father Englehardt, however, thought that the report was written by Father Mariner.

Dr. H. I. Priestley in an article on Expeditions sent out from California Missions (galley proof, unpublished) includes an abstract of these reports, but does not identify any locations.

Tapis, Expedicion á Calahuasa, para Reconocimiento de sitios,
1798, MS. The expedition began Oct. 17th, and the report
is dated Oct. 23d, at Sta. Barbara. Besides Calahuasa, there
are named Portezuelo de Mescaltitlan, Rancheria de Teguepo,
Zanja de Cota, Cañada de Sotonocnni, Anajue, Ahuaslayee,
Elcmana, Sancho or Santa Rosa, Aguitsumú, Asnisihue, Stucu,
Huilicqui, Casil or Nueva, Susuchi or Quemada. The site deemed
best was Alajulapu about two and a half leagues north-west of
Calahuasa. Also called Majalapu.

--Bancroft, Hist. Calif., II, 28 ft. note, 1885.

[Goycochea, Diario de Exploracion, 1798, MS, dated Oct. 21st,
same in substance as that of Tapis.]

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Santa Maria - Exploration for site for
San Fernando mission, 1795-

Santa Maria - San Fernando valley 1795

SANTA MARIA: EXPLORATION FOR SITE FOR SAN FERNANDO MISSION, 1795.

In 1795 a party set out from San Buenaventura Mission to pick out a site for a mission between San Buenaventura and San Gabriel. Father Vicente de Santa Maria, who accompanied them, kept the following diary:

"Aug. 16.--Set out from this Mission accompanying Alferez [9]
Pablo Cota and Sergeant José Ma. Ortega and 4 soldiers at 12 o'clock and arrived at the rancheria of Cayegues about 2 leagues N of the Camino Real and parallel to the Parage del Conejo at four in the afternoon where we slept.

Aug. 17.--Set out from this place at 6:30 in the morning and traveling E came to a valley called Simi at 9 o'clock. In the middle of this valley we found a pool of water in a dry arroyo that crosses the middle of this valley where we camped at 10. At 3 in the afternoon the Alferez, Sergeant, and two soldiers set out to find the place which Sergeant José Antonio Lugo said he had seen, where there was water and land. Traveled by the road to the N from our camp $4\frac{1}{2}$ leagues and after having searched everywhere found very little water. The cañada is unusually narrow ... the land nitrous and therefore not serviceable. We returned to the camp at a gallop arriving at 6:30.

Aug. 18.--Set out and traveling S went to search the place [10]
of El Triunfo where we arrived at 9 in the morning. Found it unsuitable for either mission or rancho because it lacked water. At 4 in the afternoon set out from this place by Camino

Real and slept at Las Calabazas where we arrived at 6:30.

Aug. 19.--Set out from Las Calabazas at 6:30 A. M. traveling by Camino Real to the valley of live oaks of Acacópomos, direction NE and went to explore the place where the alcalde Francisco Reyes has his rancho which is in front of the oak to the N and distant from the Camino Real 2 leagues. We arrived here at 9 in the morning and in the afternoon the Alferez, Sergeant, soldier Jose Antonio Lugo, and Alcalde Reyes (who arrived at said rancho this same morning a little after us) and I went out to explore and found in the place enough water, good land, lime, stone, pine wood, etc. to warrant founding a mission because it has much water, much moist land and lime, as we found a number of the natives just completing a kiln to burn the lime Pine timber on the road to the WNW of this place and not very far pastures and sheltered places suitable for herds. There is a lack of firewood, for there is only one arroyo about a league long with willows, cottonwoods, alders, and perhaps live oak and distant from the mission, if it was founded in this place, about $4\frac{1}{2}$ leagues. In this place we found a rancheria near the little house of this man Reyes with many people and they take care of the fields of corn, beans, etc., They are the vaqueros, herders, irrigators, milkers, and fishers. They belong to this place and include gentiles from other rancherias--Quapa, Tucuenga, Tuyunga, Mappinga which do not belong to the Mission of San Gabriel.

Aug. 20.--At 7 in the morning we set out from this rancheria to explore toward the north. We went as far as the foot of the sierra which we entered through a canyon for about half a league when we could advance no farther, and we saw, for we could only see . . . pines and a great quantity of all kinds of timber. We returned to the rancho which we reached at ten o'clock in the morning. Today we eat a good dish of wheat and beans, much prized and very good. Today we set out from this rancho at 3 in the afternoon for the place of La Zanja where we arrived a little before 6. The first thing that we found in this place was the rancho of Capt. Verdugo (although we found no white person in it). There were great fields of watermelons, melons and beans with a field of corn belonging to a people called Requi, and others belonging to other gentiles adjacent to the cornfield of the Verdugos. Here we slept.

Aug. 21.-- Set out from La Zanja at 6 in the morning and came to the Mission of San Gabriel . . .

Aug. 23 [from San Gabriel Mission].-- Set out at 8 in the morning and arrived at the Pueblo de Sta. Maria de Los Angeles at 10 o'clock. Set out from the pueblo at 4 in the afternoon and at 6 arrived at the little pass where Mariano Verdugo has his rancho.

Aug. 24.--At 6 in the morning set out for the rancho of Don Jose de Francisco Reyes arriving at half past nine in the morning and at 3 in the afternoon set out traveling NW to search for the place made famous by Capt. Ortega, which he discovered in 1776 when he was trying to ascertain if what the Indians said was true about the Gentiles having killed Father Garces. After a league and a half we found ourselves in a pass so rough that we had to go up and down and after coming down a short distance we found a little ditch of water where we camped at 6 P. M.

Aug. 25.--Set out from here at 6 A. M. and at 8 arrived at said place. We found a rancheria adjacent to a ditch very full of water and we followed it to its source half a league distant. Here is where the Santa Clara River rises. This ditch could easily be used to irrigate some lands but in no other country have we found a site suitable to establish a mission except that more than 6 leagues to the N of the Camino Real After exploring this place we returned to the camp about a league away and arrived at 11. After having eaten and had our siesta the Sergeant told me that some Gentiles had arrived at the place where we were and said that a gentile girl was dying about a league away. I told the Alferez that we would have to go to help out in this necessity. Set out from camp at 4 P.M. and arrived at the

rancheria called Tuyunga where we found a little girl dying.
[Baptized, etc.] Returned to camp about 6:30.

Aug. 26.--Spent the day exploring this valley which is
about 3 leagues long. . .

Aug. 27.--Set out from this valley at 8 in the morning
traveling all day by the Sta. Clara river and at 6:15 ar-
rived at rancheria of Mufin distant from this mission about
6 leagues

Santa Maria, Fr. Vicente, Registro de parages entre
San Gabriel y San Buenaventura. MS., 1795. Arch. Sta.
Barbara, ii, pp. 9-17.

Translated by S. R. Clemence 1917.

Dr. H. I. Priestley gives an abstract of this diary in an
article on Expeditions sent out from California Missions
(galley proof, unpublished). He says that the rancho of
Reyes was used for the site of San Fernando Mission, but
gives no other identification of localities.

An abstract of this diary is also given in Bancroft Hist.
Calif., I, 553 footnote, 1885.

SAN FERNANDO VALLEY

CALIFORNIA

--Bancroft, Hist. Calif., I, 553 ft. note, 1884.

"Santa Maria, Registro ^{que hizo los} de Parages entre S. Gabriel y S. Buena-
ventura, 1795, MS. "Dated Feb. 3, 1796. The padre visited in
this tour Cayegues rancheria, Simi Valley, Triunfo, Calabazas,
Encino Valley with rancherias of Quapa, Tacuenga, Tuyunga,
and Mapipinga, La Zanja, head of Rio Santa Clara, and Mufin
rancheria."

[Bancroft adds: "The document is badly written, and also I
suspect badly copied, and the names may be inaccurate."]

[Encino valley = San Fernando valley]

Routes of Early Expeditions

ROUTE OF MORÁGA IN PURSUIT OF MOJAVE INDIANS

"Fr. Nuez, Diálogo, December 16th, 1819. 'Sta. Barb. Arch.' The route of the expedition was: La Puente, 4 leagues; Cucamonga or Nuestra Señora del Pilar, 8 leagues; Cajon de San Gabriel de Amuscopiabit, 9 leagues; Guadalupe de Guapiabit, 9.5 leagues; Las Animas Benditas, 11.5 leagues; Jesus de Topipabit, 8 leagues; San Hilario de Cacaumeat, 3 leagues; San Miguel de Sisuguina, 4 leagues; San Joaquín y Santa Ana de Angayaba, 14.5 leagues. From here Moraga went ahead some distance; thence back to San Gabriel."

Engelhardt, 'Missions and Missionaries of California,'

Vol. III, footnote 42, p. 39, 1913.

Payeras + Sanchez - Exped from
San Diego to San Gabriel
1821

PAYERAS & SANCHEZ: EXPEDITION FROM SAN DIEGO TO SAN GABRIEL, 1821

In 1821 Fathers Sanchez and Payeras went on an expedition searching for mission sites from San Diego to San Gabriel Mission by way of Santa Isabel Valley and San Luis Rey. Father Sanchez kept a diary of the expedition in which he mentions the following rancherias: Ajata or Las Llagas, Ajuenga, Canapui, Cuqui, or Potrero, Egenal, Egepam or Ballena, Elcuanam, Gecuar, Gelonopai, Geonat, Guachinga or San Bernardino, Guichopa, Jacopin or Agua Caliente, Jubuval, Michegua, Mucucui, Queptahua, Taqui, Tatayojai, Tegilque.

The following translation was made in 1917 from a MS copy of the Sanchez diary in the Bancroft Library entitled: *Diario de la caminata que hizo el P. Prefecto Payeras en union del P. Sanchez por la sierra desde San Diego hasta San Gabriel*. MS., 1821. Copy in Arch. Sta. Barbara, Vol. iv, pp. 209-29.

The translation was carefully compared in 1919 with the original diary at the Mission of Santa Barbara, a 22-page MS, 16mo, No. 820. Typographical errors in rancheria names in the copy of the diary in the Bancroft Library are given in footnotes to this translation.

Dr. H. I. Priestley in an article on Expeditions sent out from California Missions (in galley proof, not published) gives an abstract of this diary and his identifications of localities are here given in footnotes.

An account of the expedition with an abstract of the Sanchez diary is given in Bancroft Hist. of Calif. II, 442-3, 1885.

SANCHEZ' DIARY, 1821

The following is a free translation of a part of José Sanchez' diary of a journey made by him in company with the Prefect Payeras by mountain from San Diego to San Gabriel in Sept.-Oct. 1821. Enough of the diary is translated to give location of rancherias and any material concerning Indians.

Sept. 10, 1821.-- We set out, the R.P. Prefect Paieras (210) and the undersigned with 6 soldiers including the old men José Manuel Silvas and Marcos Briones, at four in the afternoon from the Mission of San Diego ^{toward the east} for a rancho of the aforesaid Mission called Sta. Monica and also [↓] El Cajon, about 5 leagues from the Mission, and reached there at 6:30.

Sept. 11.-- At about 3 in the morning we started out toward the N and after about a league came to a cañada called Del Arrastradero where we found the Michagua rancheria with two gentile Indians. We followed the cañada in its windings, now to the E, now to the N, finding a little water and pasture amid willow, alder and poplar, with oak (211) at the sides and chamisal on the heights; we began to ascend a sufficiently steep hill and at the top turned into an arm of the cañada where we found another rancheria called Queptahua with 10 gentiles. We went on to the plain called Pamó where there is another rancheria called Canapui with 6 gentiles and with a little spring of water. We followed said valley to the NE. It is not bad land and has sufficient grass. And as we began to go up to the rancheria of the [↓] "site of modern town so named" (Priestley).

Ballena we inclined toward the E until we came to said (211) rancheria, called by the natives Egepam, which is to say 'whale'; it has 3 gentiles. We arrived at this rancheria at eight o'clock in the morning. It has its little spring of good water and the country is covered with live oak and sufficient grass. We found fine sarsaparilla by the spring. After breakfast we kept on with our journey and on going out of the cañada found a little spring of water under some alders. From here we took a course to the N to the Cañada of Sta. Isabel, called by the natives

✓ Elcuanam where we arrived at about 9 in the morning, having gone about 11 leagues from Sta. Monica. (212)

Sept. 12.--[Rested here, visited sick, 7 converted gentiles]

Sept. 13.-- This afternoon we turned S through the cañada of Sta. Isabel. It is small but its soil is very good, with sufficient pasture and as you go out of it, going in the direction away from San Diego, there is another spring of water.

Sept. 14.-- At daybreak we began to ascend the Sierra Madre. We found the house at its base by a sufficiently steep hill sprinkled with oak and live oak, and also springs of water, and crossed its cañadas ^{passing the site} where are kept the large herds belonging to the Mission of San Diego, keeping always to the E until we reached the snow of the sierra after about an hour and a half's trail. From this point we had hoped to see the Colorado River with a good

✓ Erroneously spelled Elcuanain in copy in Bancroft Library
 ✓ "Where modern town of same name is" (Priestley)

telescope that we brought for the purpose, but the haze was (212)
too thick. But when we looked at the cañada of San Felipe

which winds by the river, the view was not so bad. . . (213)

We set out to the NE for the valley of San José or Guadalupe.

We returned by the same road that took us by the place of
the rodea, went to the right and came out at the beginning
of the cañada of San Dieguito where we found the regular
planting of maize belonging to the Mission of San Diego.

We went on crossing to the right and passing several springs
of water, but only of moderate size until reaching the

house where there is a spring of excellent water. Every- (214)

where in the cañada there is young poplar, willow and alder.

I noted that adjoining the corn fields there was a rancheria
called Guichopa; farther down about half a league where there
is a large water hole there is another called Geonat; a lit-
tle farther down there is another called Tatayojai, and
where there is the house Elcuanam. All the people of the
rancherias were found together in this last called by us
Sta. Isabel. We spent about six hours going up and down
the mountain. Of Christians alone there are all together
in this site 450 and then there are besides all the old
gentiles, parents, grandparents and relatives.

This cañada that we have just gone down is called by
the natives Jamatai.

Sept. 15.-- Explored the aforesaid half of the cañada of Sta. Isabel that reaches to the N and a little distance from the house we found the rancheria called Mucucuiz; which has its waterhole; on the same course turning to the W another called Gelonopai; a little farther on there is another called Egenal that also has its spring of water. Going on W there is another called Tegilque, and very near this is another called Gecuar. All the people of these rancherias are congregated at that of Elcuamam, the one that I have spoken of in the cañada of Jamatai. As I have said the Christians that are there added to the gentiles that still remain would make 650 people congregated there. This part of the cañada is where the wheat, and maize is sown. This afternoon a cross blessed by the holy father was erected in front of the chapel door in the presence of myself, 6 soldiers, the two old men, the Christians of the place and all the gentiles, amounting to about 600 people. This afternoon they brought us presents of a kind of bread made from the little leaves of the mesquite. It does not taste at all bad and is considered by them very good indeed.

Sept. 16.-- Rained. Said mass and visited the sick.

Sept. 17.-- Very early in the morning the Rev. Padre set out (I could not accompany him because I was sick) toward the N for Jacopin alias Agua Caliente about four leagues and a half distant from Sta. Isabel, alias

(214)

(215)

e.4.

Elcunanan, and after traveling about a league he found a [216]
spring where the gentiles have planted maize and also their
rancheria called by the natives Ajatá, which the R. P.
named Las Llagas.

Going on through the valley of San Jose by the same
road there is another spring of water. The country up to
where one goes out of the valley is a cañada of good earth
with alders and oak and some live oak up to where it branches
out of Sta. Isabel, but only alder on going out to the valley.
The Padre going on a little farther found this irrigation [217]
ditch in dry years does not emerge to the plain. A league and
a half away there is another permanent water-hole called by
us Buena Vista. After two more marshes, at a distance of a
league and a half is found, almost to the E, Agua Caliente
called the rancheria Jacopin by its natives. Returned to
Santa Ysabel arriving at the house without incident.

Sept. 18.-- . . .

Sept. 19.-- In the afternoon we set out over the same [219]
road that the R. P. took to Jacopin, passing by the rancheria
of Ajatá, named by him Las Llagas, and coming out of the val-
ley went to the N, crossing the better mountain, came to a
little hill, being on the road about two and a half hours be-
fore coming to Taqui, a rancheria that was on this little hill.
Without detaining us I examined this site which has water-
holes to the north and west, there being nothing lacking
as the Rev. Father said, for a mission foundation to the E of

this hill. He erected a cross with my help and that of the people accompanying us. All the hilly region to the SSW has its springs of water that all together would make a good ditch for irrigating the beautiful area which they cover. In this site the Indians have an abundance of their kind of seeds. The valley is more than three leagues long and in parts more than two leagues broad. From Sta. Isabel to this site, named Guadalupe by the R. P. it is about 2 leagues and a half. All want a mission. Note.-- At a distance of about [220] 6 or 7 leagues from Sta. Isabel there are 10 rancherias to the east that seem to have 450 people.

Sept. 20. -- At about 4 in the morning we set out to the W through the whole cañada over a difficult road, on which we found poplar, willow, alder, and on the hills, live oak. The cañada is sufficiently shut in, but at a distance of two leagues there is a piece of land to the S well pastured and to the N there are 4 irrigating ditches that come down from the mountain. We set out for the rancheria called by us Potrero and by the natives Cuqui. This is a very good site, has 4 ditches of water that come down from the mountain, and the land has pasture and good soil. There are live oaks and willows and poplars in the cañada, and high on the sierra to the N there is pine and redwood in abundance. We finally arrived at some cultivated fields of gentiles and Christians a little farther down, and certainly from the signs there were many of them. At about quarter of ten after traveling

✓ Erroneously spelled Caqui in copy in Bancroft Library

three leagues and after we had our lunch we emerged from the cañada to the W, its arroyo covered with poplar and willow, and arrived at Pala or San Antonio, site of San Luis Rey, at about 4:30 in the afternoon, having gone 2 leagues.

Sept. 21.--

Sept. 22.-- Went to the plain of Temecula. [222]

Sept. 23.-- At daybreak we set out down the cañada to the W. The land has a quantity of saltpetre. It has a [222] ditch of water but seems useless for planting. After about a league we turned to the N and found a spring of water, not large, called by us San Isidro, and following the same course found another called Sta. Gertrudis, and continuing on the same route came into Jaguara, so-called by the natives and [223] by us San Jacinto, a rancho of large herds of the Mission of San Luis Rey, about 11 or 12 leagues from Temecula. There were no trees all along the way. The soil is very good for planting, but when you come to San Jacinto, although grass-covered it seems fit for nothing because nitrous. From this little hill where there is the entrance to north and south two watering-places come out. The arroyo that goes from this to the south is clothed with cottonwood for about two leagues. Opposite the entrance to the northeast there is a spring of warm water. The pine timber is not very far away.

Sept. 25.-- [224]

Sept. 26.-- At about 4 in the morning we set out from San Jacinto crossing the cañada to the W. There are no

trees on the way. The land is grassy but sprinkled with saltpetre. After a short $2\frac{1}{2}$ leagues we came to a regular lake that turns to the S, which they say is dry in years of little water. From here we went N over a little hill, sterile and well-covered with chamissal. We went up the mountain with some difficulty and then down through a cañada with sufficient Islai (which I tasted and liked--a seed of the natives). We turned a little to the W to go out of it, thence by the N, after a little arriving at San Bernardino, so-called by us and by the natives Guachinga, which belongs to San Gabriel and is about 9 leagues distant from it. This cañada besides Islai has also live oak, poplar, sufficient water, and at its entrance a fair-sized area of good land. There is also wood. [225]

Sept. 27.-- Tried to explore the sites of this place and find out about the natives.

Sept. 28.-- At sunrise we set out to return to this site of San Bernardino, and [to one] called by the natives, Jubuval to the NE, crossing a river discovered many years ago which is very small some years, it is said. Its shores are covered with poplars, alders and other trees. Beyond the trees, there is a sufficiently sandy area, and beyond this a plain of good land. In it there is a fine

spring of hot water¹. A quarter of a league away we could discern to the NW a large arroyo with a large marsh, which [226] is the source of the Santana River. We followed the edge of the mountain and to the NNE there is an arroyo of very good water. It was named by the R.P. the arroyo of San Miguel. Its water does not always reach the river because of the great quantity of sand. We turned round to cross the river over a very stony place and to the E there is a large ditch of water which the San Gabriel Missionaries use to irrigate the lands which at this time are covered with all kinds of plantings and are in splendid condition. These lands are not very good but they plant them.

Sept. 29.-- After mass we set out with course to the W turning to take the road of the previous day. After a little we found the old houses in a beautiful bend that the [227] river forms. There are three springs of water and following the road that leads to San Gabriel we passed the river between distinct branches all with abundant water. We went through chamissal and bad land until we came to an² arroyo of sufficient water that comes from the mountain. It is covered with alders and some poplars. They say that the only dry place is where we passed. A little beyond there is a fine marsh

¹ Perhaps Harlem (Priestley)

² Doubtless Lytle Creek (Priestley)

that forms a large pasture and the R.P. said that a mission could be established in the middle of it. He called it Jesus Maria.....At a distance of from 8 - 33 leagues from this site to the E there are 9 rancherias, which, as I am told, have in all 416 people. According to Mayordomo Garcia there were altogether 1000 people in this place last year . . .

Oct. 1.-- At four in the morning set out by the same [229]
road that passes San Gabriel and at seven o'clock came to Jubabal, on the bank of the Santana River, reaching Guapia at about 9:30. At four in the afternoon set out for Ajuenga and from there at dark for San Gabriel where we arrived at 8 o'clock, having traveled 21 leagues from San Bernardino."

Jose Sanchez, Diario de la caminata que hizo el P. Prefecto Payeras en union del P. Sanchez por la sierra des de San Diego hasta San Gabriel. MS., 1821. Copy in Arch. Sta. Barbara, Vol. iv, pp. 209-29.

Original MS. Diary in Archives of Santa Barbara Mission.

Nuez - Moraga's Exped. to
Mohave Desert, 1819

NUEZ: MORAGA'S EXPEDITION TO THE MOHAVE DESERT, 1819

In 1819 Lieutenant Gabriel Moraga led an expedition from San Gabriel Mission for the purpose of punishing the Amajabas (Mohaves). Father Joaquin Pasqual Nuez accompanied the expedition as chaplain and kept a diary. The expedition did not reach their destination but traveled some 150 miles in a general northerly direction from Cajon Pass. The account mentions the following rancherias: Amuscopiabit, Atongaibit, Angayaba, Cacaumeat, Cucamonga, Guapiabit, Sisuguina, and Topipabit; also the following water-holes: Atsamabeat, Chichinipabeat, Guanachiqui, Patsoboabuet, and Uchique.

The following translation was made in 1917 from a copy of the Nuez diary in the Bancroft Library entitled : *Diario del Fr. Joaquin Pascual Nuez, ministro de San Gabriel y capellan de la expedicion para los Amajabas, emprendido por el teniente Gabriel Moraga en 22 de Noviembre de 1819*, MS, Arch. Sta. Barbara, Vol. IV, pp. 137-152, 1806-1821.

The translation was carefully compared in 1919 with the original diary at the Mission of Santa Barbara entitled: *Diario de un expedicion que el Tente Don Gabriel Moraga emprendidio para los Amajabas, y que forman el Capellan de ella, P. Fr. Joaquin Pasqual Nuez de esta Mision de San Gabriel en 19 Nove del año 1819*, 10pp. 8vo. MS, No. 774.

Typographical errors in rancheria names in the copy of the diary at the Bancroft Library are here given in footnotes.

Dr. H. I. Priestley in an article on Expeditions sent out from the California Missions (in galley proof, unpublished) gives an abstract of this diary. He does not attempt to identify the desert route of this expedition, merely saying "that in all probability a direct course toward the Mojave villages was taken."

An account of the expedition with an abstract of the Nuez diary is given in Bancroft, *Hist. of Calif.*, II, p. 37, 1885.

MORAGA'S EXPEDITION FROM SAN GABRIEL TOWARD THE AMAJABES
ON THE COLORADO, 1819

The following is a free translation of the diary of Fr. Joaquin Pasqual Nuez, Padre at San Gabriel Mission, kept on the expedition which he accompanied under Lt. Gabriel Moraga sent out from San Gabriel to punish the Amajabas on the Colorado River in 1819.

"Nov. 22, 1819.-- . . . about 8 in the morning we (139) set out for a ranch called La Puente, 4 leagues away. There was a furious N wind and we all arrived at the ranch covered with dust at about 12 o'clock. [We remained (140) at La Puente until the following day and suffered cruelly during the night from the N wind.

Nov. 23.-- At 7 of the next morning which was not less cold than the night before, the expedition set out from the rancho of La Puente to a place called Cucamonga about 8 leagues away from the rancho. . . We named it Na. Sra. [Nuestra Senora] del Pilar de Cucamonga.

Nov. 24.-- At seven in the morning we set out for the mouth of the Cajon de Amuscopiabit about 9 leagues away. . . . Named it Cajon de San Gabriel de Amuscopiabit.

Nov. 25.-- Set out at 7 with a N wind and passing the cajon to the right of a large pointed hill arrived at 12 at the rancheria of Guapiabit, distant from the cajon about $9\frac{1}{2}$ leagues. . . . Named the rancheria Na. Sra. de Guadalupe de Guapiabit.

✓ El Cajon Cañon (Priestley)

Nov. 26.-- Remained in Na. Sra. de Guadalupe de Guapiabit (141)
to rest our tired mules, there being enough grass. Very cold.

Nov. 27.-- The cold continuing we set out at 6:30 from Na. Sra. de Guadalupe de Guapiabit, and after having gone 10 leagues through very dry sterile country, we arrived after dinner in the rancheria of Atongiabit. A league and a half away we found ^{the place} where some of the Amajaba had killed 4 Christian Indians, 3 of them from San Fernando, and some gentiles. We found some burned skeletons and skulls and pitched our camp nearby. . . We named this place Las Animas Venditas de Atongaibit. (142)

Nov. 28.-- [Buried the remains of the Christians with suitable ceremonies]. A little while before doing this, a gentile Indian from the rancheria of Angayaba appeared and confessed to having left Amajaba 7 days previous, and after due consideration the commander decided that he should come with us as our guide.

Nov. 29.-- At 7 in the morning the expedition set out from Las Animas Benditas de Atongaibit. About 8 leagues away is the rancheria of Topipabit, without any inhabitants. We named it ^{El Dulcissima Nombre de} Jesus de Topipabit. About a league further on we found the bones of a gentile Indian and a little farther the skulls and bones of three children. (143)
About 3 leagues from Topipabit is the rancheria of

✓ Cacaumeat called by us San Hilario, which name the com- (143)
mander of the expedition gave three years ago. . .

Nov. 30.-- When the clouds lifted at about ten o'clock we
set out, and at about 11 we passed the rancheria called
by the natives Sisuguiba, which in our Spanish language
means rancheria of the devil. They say that he appears
to them with great frequency. About quarter of an hour
before coming to the rancheria we found the bones of an
adult gentile fairly fresh, whom we knew had been killed
by sticks, because clinging to the bone were some chips
of macetas [handle of stick] that the Amajaba use. It
is 4 leagues away from San Ilario, the place where we
started from. We called Sisuguina the rancheria of
the Arcangel^{San} Miguel.

Dec. 1.-- At 6 in the morning we set out from the ranch- (144)
eria of the Arcangel San Miguel for ²Angayaba some 14 or
15 leagues away over very nitrous land. About halfway
we found the bones of an adult gentile. We left 16 worn-
out beasts on the road. We named it the rancheria of
San Joaquin y Sta. Ana de Angayaba.

Dec. 2.-- Learning from the Indians that water was
very scarce from here on until a day's journey from
Amajaba, the commander of the expedition determined
to go on with 10 soldiers and 4 of the citizens that came
with us. After traveling all day and the greater part
of the night we were disconsolate at not having gone
further, the beasts that we took being utterly worn

✓ Spelling in copy in Bancroft Library: ✓ Cacaument; ² Argayaba

out because pasture was lacking and even water for some (144) of the horses of the expedition; and after passing a water hole sufficiently abundant and even with pasture called Atsamabeat we spent the night at another called Guanachiqui.

Dec. 3.-- The commander decided to return to the camp at San Joaquin y Santa Ana, but as fortune willed, found 4 adult gentiles, 3 married and one a boy of 13 or 14 (145) years, who terrified were wandering about with 7 women and 3 little children, one boy of about 8, another of 6 and a half and a little girl of five, whose father had been killed and whose mother had been taken captive by some Amajaba. The commander sent the interpreter, Indalerio, and the gentile guide, in search of his father, who was in company of another odd man, thought to be very near the water.

Dec. 4.-- Five Christians were sent in search of the two old men, one of whom was blind, the other crippled and we remained in Guanachiqui all day awaiting the Interpreter Indalerio and the gentile guide.

Dec. 5.-- The commander sent 4 soldiers and a chief in search of Indalerio and the guide. The soldiers found the Christian Indians who went to search for the two old people on the road with spurs in their hands. They said they found Indalerio dead with three wounds, the first in the throat, another in the chest and another in the temple. It was thought that the boy sat down to

eat pinole and ^{the} gentile came up from the rear and killed (146) him. The gentile had taken Indalario's sombrero, lance and horse together with the bow and arrow taken from the body. They did not find either of the two old people and presumed they had gone by horse to Amajaba. The Christians buried the body and erected a cross over it. This unfortunate news came to us at half past eleven at night.

Dec. 6.-- Before leaving San Joaquin y Santa Ana de Angayaba, Ysidro Alamis found the skull and skeleton of an adult Indian. . . At seven in the morning disconsolate at not being able to go to Amajaba we set out to return by a place where there was enough water below a hill of red stone very like the stones of molino [mill] and remained there all day. We called it San Rafael.

Dec. 7.-- The expedition set out for San Hilario and camped (147) there at night.

Dec. 8. . By nightfall came to Las Animas Benditas de Atongaibit with 27 beasts worn out.

Dec. 9.-- Rested at Las Animas where there was enough pasture.

Dec. 10.-- The expedition set out from Las Animas Benditas de Atongaibit for Na. Sra. de Guadalupe de Guapiabit. . . .

Dec. 11.-- Set out from Na. Sra. de Guadalupe de Guapiabit (148) for El Cajon de San Gabriel de Amuscopiabit and suffered

in the morning from extreme cold. We did not pass the night in the cajon because of the scarcity of pasture, but went to a place about a league away where there was abundant pasture. We named this place La Beatissima Trinidad. (148)

Dec. 12.-- Went to Na. Sra. del Pilar de Cucamonga.

Dec. 13.-- The commander dispatched the troop and the horses to the Mission because the land belonging to the Rancho de la Puente was lacking in grass. This gentleman and I spent the night in La Puente and on the 14th at midday arrived at that of La Lucha.

The rancheria of Amajaba according to the road which we took from the above-mentioned San Joaquin y Santa Ana de Angayaba and the information of the Indians is much to the N of San Gabriel. On the way the variation of direction as far as Angayaba was very slight, although sometimes we went to the NE, again to the S, again to the E and to the W, but on the whole very little because we economized by going by an arroyo from Las Animas Beneditas de Atongaibit almost to Angayaba, cutting off the mountain without using any other road, but in the main we always traveled N. This land is very sterile. In proof of it -- all the way we did not find any little birds or anything we could eat. If we go out again to punish the people of Amajaba I am of the opinion that more than 30 leagues may be avoided by setting out from the Mission of San Fernando, and that on no account should such an expedition be attempted until spring. . . . (149)

It is a pity that from the water-hole of Guanachique

up to the last, named Patsoaboabuet, at no time of the year (149) is there pasture, but from Guanachique the horses could very well be sent to Patsoaboabuet if they had some maize or barley. At Guanachiqui, the explorers, particularly the commander agreed that by doing some work there would be sufficient water for the beasts, making some broad and sufficiently deep troughs in the soil which is pure sand. It is most difficult to give the horses water in Chichinipabeat, so the Indians say, because there it is very scarce and the spring of water is among rocks. . The distance from (150) Chichinipabeat to Guanachiqui is some 8 leagues more or less and from there to another water-hole called Uchique the same, (151) where they say there are three places, the soil being very sandy, where it appears there would be no great difficulty with proper tools in getting sufficient water for the horses. From Uchiqui to Patsoaboabuet it is some 8 or 9 leagues where there is an abundance of grass and a river where the horses could get plenty of water and rest and go on to Amajaba refreshed to punish the insolence and perfidy of these natives.

Moreover (as they live between the arms of the Colo- (152) rado River) it would be a great triumph if we could succeed in burning their plantings of wheat, maize, frijol, and tornillos.

Mission del Arcangel San Gabriel, Dec. 16, 1819

Fr. Joaquin Pasquel Nuez

Portola Exped - 1769

Santa Ynez River
= Rio Grande San Verardo = Santa Rosa
to

2 Rch. del Baile de las Indias

San Antonio Cr.

3 Laguna Larga

~~Guadalupe Lake~~

3 Laguna Redonda

Isd. Flores Lake

4 Rch. del Bueche

In Brice Canyon

2 Cañada Angosta
in San Luis Range

4 Cañada de los Osos
Camp on Black Hill
N side Morro Bay

3 El Estero
Cayucas

3 Cañada del Asito

Starting Aug 14, 1769

Ventura River mouth

Pueblo de Canoas of Cahillo

La Asumpta of Cortes Esq.,
Asuncion de Nuestra Señora.

Aug 15
2 To 2nd fishing camp
Rancheria Volante
near Pitas Pt ~~at mouth~~ Padre
Juan says

Aug 16
2 Pueblo del Bailarin
Rincon Pt

1 Pueblo de la Capenteria
(present Capenteria)

3 Pueblo de la Laguna
Santa Barbara

3 Mesquite (Santa Margarita
de Cortes, Isla San Miguel
big lagoon N of Santa Pt

2 San Luis Obispo
Nafles, mouth Dos Pueblos Canyon

enfermos de cursos, y tenesmos: hai en este parage leña suficiente.

A Santa Maria Magdalena 5 leguas. De la Ensenada de Pinos 131 leguas.

Domingo 21 de Enero.—De Santa María Magdalena ó Cañada del Incendio fuimos á la Cañada del Bautismo hallamos el aguage seco, y hubimos de seguir adelante en busca de agua: hallamosla en un arroyo dentro de una cañada, á poco mas de una legua del Bautismo con pasto, y leña suficiente.

Jornada al agua 4 leguas. De la Ensenada de Pinos 135 leguas.

Lunes 22 de Enero.—Pasamos por Los Rosales y Cañada de Santa Margarita, sin parar hasta el Valle de San Juan Capistrano; jornada de seis leguas por lomería tendida. Vimos en las cañadas que vienen á terminar al valle diferentes lagunas que no havíamos visto a nuestro paso en Julio del año proximo pasado, formadas de las llubias que en este intermedio havían caído.

Al Valle de San Juan Capistrano 6 leguas. De la Ensenada de Pinos, 141 leguas.

Martes 23 de Enero.—De San Juan Capistrano fuimos á San Jacome de la Marca jornada de siete leguas que valió por tres de las que hizimos á nuestra subida cuios tramos son: de San Juan á Santa Sinforosa dos leguas, á San Alejos otras dos, y tres á San Jacome.

A San Jacome 7 leguas. De la Ensenada de Pinos 148 leguas.

Miercoles 24 de Enero.—Ibamos llegando á San Diego, y eran varias las opiniones acerca del estado en que hallaríamos al nuevo establecimiento que dejabamos [*M* dejamos] bien en sus principios mas de seis meses havia. Cada uno discurría segun el genio y humor que le agitaba: quien pensaba hallar en él todo alibio y socorro juzgando favorablemente de las cosas, quien se entristecía considerando la devilidad y pocos medios con que lo havíamos dejado.

A la verdad todos venian con el recelo de que haviendo durado

Miguel, and halted there in the same place we had occupied on July 30.

To the Valle de San Miguel, 5 leagues. From the Ensenada de Pinos, 116 leagues.

Thursday, January 18.—We set out through the mouth of the Valle de San Miguel which is very thickly wooded. For a long time we continued to the southwest following the river which, rising in a large spring in the same opening, merits the name we gave it. Its banks are covered with willows and some small poplars. We forded the river and reached level ground, travelling to the southeast as far as the Río de los Temblores; this we likewise forded. It carried more water than the Porciúncula. We covered six long leagues on this day's march.

To the Río de los Temblores, 6 leagues. From the Ensenada de Pinos, 122 leagues.

Friday, January 19.—From the Río de los Temblores we went to the Aguage del Padre Gómez. The whole way is over level country. This place has little fire-wood. The day's march was four leagues.

To the Aguage del Padre Gómez, 4 leagues. From the Ensenada de Pinos, 126 leagues.

Saturday, January 20.—From the Aguage del Padre Gómez the road is hilly as far as San Francisco Solano, a distance of three leagues. At this place there is a stream which carried a great deal of water when we passed it on July 24; we marvelled greatly on seeing it now completely dry, after there had been so much rain in the whole district. This we attributed to the fact that the stream must receive the water of the snows from some of the snow-capped mountains we saw inland; it probably does not flow except when the snow melts. As there was no object in remaining in sight of this, we continued for two leagues farther until we reached the canyon called Cañada del Incendio or Cañada de Santa María Magdalena. The stream in this canyon had also dried up, but pools remained in which there was sufficient water for the men and horses. During the night some of

el rigor de las enfermedades, y la mortandad de la gente, no hubiese quedado el establecimiento hecho un paramo: por otra parte había todo que temer de la perversa indole de los indios dieguinos, cuya boracidad en el robo, solo la superioridad, y el respeto pueden contener; y recelabamos que no se hubiesen atrevido á algun desman contra la mision y su pequeña escolta: la ninguna noticia que de los barcos pudimos adquirir sobre las costas, sin embargo de nuestras diligencias á este efecto, nos daba premisos temores de que en San Diego no hallasemos igual falta.

Durando aun en estos pensamientos, y discursos que nos fatigaban días había, recibimos anticipada alegría a vista del rastro reciente de gente y caballada a más de media legua del presidio que descubrimos poco despues.

Luego que vimos la cerca de su palizada, y las humildes fabricas que contenía, le saludamos disparando nuestras armas primer aviso de nuestro arribo para sus moradores que con el maior alborozo salieron luego á recibirnos con los brazos.

A San Diego 6 leguas. De la Ensenada de Pinos 154 leguas.

Hallamos á los reverendos padres misioneros Fray Junipero Serrá Presidente de las Misiones, Fray Juan Viscaino y Fray Fernando Parron, en buen estado, combalecientes el primero, y el ultimo de la comun enfermedad del escorbuto, que todavía afligía á diferentes soldados asi de la tropa veterana que dexamos, como de los del presidio é indios californios cristianos. Supimos de su boca como todos los que dexamos enfermos en sus lechos se los había llevado Dios, á pocas semanas despues de nuestra salida; pero que a dilixencia del zelo caritativo é incansable del cirujano don Pedro Prat, habían combalecido aquellos, en quienes la enfermedad no se había radicado tanto, durante el tiempo de la navegacion, y que habían sanado tambien los que subcesivamente caieron que fueron todos, por que el contagio no perdonó á ninguno; acreditando bien la experiencia en este lance quan acertada fué la sabia disposicion de quien embió a un hombre de esta facultad, y de tan recomendables prendas; y quan utiles son tales sugetos en qualesquiera colonia ó nuevo establecimiento.

the soldiers who were sick with diarrhea and tenesmus became seriously ill. There is plenty of fire-wood in this place.

To Santa María Magdalena, 5 leagues. From the Ensenada de Pinos, 131 leagues.

Sunday, January 21.—From Santa María Magdalena or Cañada del Incendio we went to the Cañada del Bautismo. We found the watering-place dried up and we had to go farther in search of water. We found it in a stream within a canyon, a little more than a league from the Cañada del Bautismo. There was enough pasture and fire-wood.

March to the water, 4 leagues. From the Ensenada de Pinos, 135 leagues.

Monday, January 22.—We passed through Los Rosales and the Cañada de Santa Margarita, without stopping until we reached the Valle de San Juan Capistrano. It was a march of six leagues over low-lying hills. We saw in the canyons that end in the valley various ponds which we had not seen on passing in July of last year; these were formed by the rains that had fallen in the intervening period.

To the Valle de San Juan Capistrano, 6 leagues. From the Ensenada de Pinos, 141 leagues.

Tuesday, January 23.—From San Juan Capistrano we went to San Jacome de la Marca, a day's march of seven leagues, which was equal to three of those we made when coming: the distances of the latter are, from San Juan to Santa Sinforosa, two leagues; to San Alejos, two more; and three leagues to San Jacome.

To San Jacome, 7 leagues. From the Ensenada de Pinos, 148 leagues.

Wednesday, January 24.—We were nearing San Diego and varied were the opinions among us about the condition in which we should find the new settlement that we had left at its very beginning, more than six months ago. Each one discussed the matter according to his temperament and the mood affecting him. Some, seeing things in a favorable light, expected to find there every comfort and help; others grieved, considering its weak state and the few resources we had left it.

In truth, all of us were returning with a misgiving lest,

3 La Gruda
Tajiguas Cr.

3 La Luis Rey
Lavista

2 San Zefirino Papa

Canada la Brea
(Fossil of arroyo el Bulito)

2 Puerto del Cojo
Canada del Cojo

from Cojo to Pt Canafico
turn toward NW
2 1/2 Rancho de la Espada
n 2
Canada el Jollora

2 Los Reduñales

Rodriguez Pt.

2 Canada Seca

Bear Cr.

1 short - Rio Grande San Lorenzo
Lento Mery

13 Santiago Rio Tumbler
[Santa Ana Rio] (33)

14 To Los Ajitos
[San Juan N of Fullerton] (35)

15 Val San Miguel (39)
4 [San Gabriel Val]

16 Thro' Val San Miguel WNW 41
2 [San Gabriel]

17 To Rio Porciuncula 43
2 [Los Angeles Rio]

Ojo Aliso
3 (Ritch bulldip down at)

Ojo Brevendo
2

no way around coast
some miles to
Village Santa Catalina or ruins
[La Fomada del]

3
Thro same valley to ft mt

3
Rancho del Corral
4 [in Santa Clara Canyon]

Thro Santa Clara Canyon

3
do

3 more
do

3 more
2 more

Startup old San Diego

1st camp La Jolla Canyon
2 leagues Box Canyon at 1/4 mile up

2d 4 l. to Alamo (6 to SD)
San Diego Valley (6)

3d La Aliza (9 SD)
3 = Batiquites

4th Santa Simpliciana 2 (11 SD)
3 or 2 (prob 2) Hedionda

5 San Juan Capistrano (13)
2 [San Luis Rey]

6 Santa Margarita (15)
2 [San Juan]

7 Canada de las Rosales 17
2

8 Canada del Bautismo 20
3

9 Santa Maria Magdalena la Quemada (23)
3 (San Juan Capistrano)

10 SF Salena (26)
3

11 Aguaje & Lake Gomez (29)
3

12 Santiago (32)
3

July 30. -- We set out at seven o'clock, descended the hill, and following the course to the NW crossed the large plain, which is more than four leagues in extent and through the North from a distance, seems to communicate with the preceding valley; through said course a mountain may be seen at the foot of which are many trees. Crossing the plain, we went through a narrow pass, and entered a canyon of very large oaks (encinos) and alders. We descended then to a broad and spacious plain of beautiful blackish land, of much ~~sacate~~, ^{grass} although we found it burned. After an hour of travel through this valley we arrived at an arroyo of water, which runs through the midst of many green marshes, on its banks willows and vines, black-berry bushes and innumerable rose-bushes, heavy with roses. In the midst of the foliage there runs a good ditch of water that examined as to its course, was found to be three quarters of a square, which runs to the foot of the mountain; it could easily be taken advantage of to irrigate

the large amount of fine land there is in the valle
which has a range surrounding it from N to S
for three leagues, ~~that~~ on the N runs very high, ~~la~~
black and full of ^{many} corrugations that appeared
to run more ~~in ^{higher} lines~~ to the N. The others
are not so high from E to W. We have traveled
six leagues through this plain to-day. In the
afternoon we felt heavy tremblings. I observed
the latitude and found it 33 34'. In order to
cross the arroyo it was necessary to make a
bridge of logs because it was so miry.

Sept. 31. Same account as Costanso, almost
word for word.

Aug. No data about the country.

Aug. 2. We left this valley in the morning
and following the same plain with a course to the
W, after a league and a half going through an
opening formed between low hills. Then we
entered a canyon containing many poplars and
alders. etc. [Same description here as Costanso]
but says the day's journey was 3 leagues. He
goes on: "here is a plain through which runs a
river of great extent and with land good for

planting all kinds of grains and seeds, a site
more appropriate than any we have heretofore seen
for a mission, which has all the conveniences for
a ~~large~~ large population.

Aug. 3. -- We set out at half past six from the camp and forded the Riode la Porciuncula, which descends from the canyon from where it disembogues from the mountain to enter the plain. After crossing the river we entered a large vineyard of wild vines and of rose-bushes heavy with roses. All the land blackish and capable of growing all species of grains and fruits that are planted. We followed the course to the W and the good land very ^{well-covered} ~~empastada~~ continued. After about half a league we came to a rancheria. We kept on our road through said plain for three hours in which we made as many leagues. In this plain we found a patch of very large and high alders and among them was a spring of good water of the size of an ox and the banks were covered with grass, fragrant flowers and watercress. Then the water ran through a deep ditch to the ~~W~~ W. All the land which we saw this morning seemed to us admirable. . Camped near the water. Earthquakes. We judged that there were volcanoes in the mountain range which ran to the W, since

there were sufficient signs on the road halfway between the river Porciuncula and the ojo de agua de los alisos, for the scouts saw some large swamps of a certain material like pitch bubbling up, and which taken together with the abundance of water they observed that ~~this~~ runs on one side and the pitch on the other and in such abundance that they could calk many boats. The site in which we camped we called El Ojo ~~de~~

Aug. 4. At half past six in the morning we set out from camp following the plain through the NW. After quarter of a league we arrived at a little canyon among small hills and then we continued through mesas of level land, very blackish and good pasture.. After two hours on the road which amounted to about two leagues, at a watering-place where there are two we camped ~~at some~~ little springs of water that rise at the foot of a very high mesa. From each one of these two little springs runs a little ditch of water which shortly sinks under ground. They are both covered with water-cress and with innumerable rose-bushes.. ..

The water is in a hollow surrounded by low hills nea the seacoast.

ROUTE OF THE PORTOLA EXPEDITION FROM SAN DIEGO TO
SAN FRANCISCO IN 1769

From Journals of Costanso and Crespi, studied in the
light of U.S. Geological Survey sheets.

July 14. Started from the site of Old Town, now North San Diego; traveled northerly along the coast of False Bay, entering Rose Canyon (which they named San Diego Canyon) and camping in the same, apparently about a mile from its mouth. Distance 2 leagues.

July 15. Continued northerly through Rose Canyon across the mesa to Soledad Canyon and across the intervening country to San Dieguito Valley, which they named La Poza de Osuna (and also San Jacome de la Marca), on the north side of which they camped. Distance 4 leagues.

July 16. Continued northerly camping in the narrow valley or canyon at the head of Batiquitos Lagoon, which they called San Alejo. Distance 3 leagues.

July 17. Continued northerly a little more than 4 miles in air line to Agua Hedionda Canyon in which they camped and which they called Santa Sinforosa. Distance 2 leagues.

July 18. Continued northerly to the valley of San Luis Rey River (which they named San Juan Capistrano) where they camped, apparently on or near site of present Mission San Luis Rey. Distance 2 leagues.

July 19. Rested.

July 20. Continued northwesterly (not far from coast) to stream which they named Santa Margarita, which name it still bears. Distance 2 leagues.

July 21. Continued northwesterly to a canyon they named Canada de los Rosales, apparently Las Pulgas Canyon. Distance 2 leagues.

July 22. Continued northwesterly at the foot of the mountains close along the coast to the mouth of the canyon which they named Canada del Bautismo, which I take to be Arroyo San Onofre, but which others have identified as Christianitos Canyon, about a league farther on. Distance 3 leagues.

July 23. Continued northwesterly to a canyon they named Santa Maria Magdalena, now San Juan Creek, to near ~~the~~ site of ~~the~~ Mission of San Juan Capistrano. Distance 3 leagues.

July 24. Continued northerly up a tributary canyon now occupied by the railroad, and thence northwesterly to canyon called by them San Francisco Solano, apparently Laguna Canyon, at the east base of San Joaquin Hills. Distance 3 leagues.

July 25. Rested.

July 26. Continued northerly to the edge of the Santa Ana Plain, camping at a small water-hole.

named Aguage del Padre Gomes. Distance 3 leagues.

July 27. Continued northerly across the Santa Ana Plain, camping on a stream which they named Santiago, and which still goes by that name. The exact location of their camp appears to be between the present site of Orange and the eastern part of Santa Ana. Distance 3 leagues.

July 28. Continued northwesterly for one hour, camping on the Santa Ana River, which they named Rio de los Temblores. Distance 1 league.

July 29. Continued northerly to a narrow canyon immediately north of the present town of Fullerton, which they called Los Ojitos -- present Brea Canyon. Distance 2 leagues.

July 30. Continued northerly or northwesterly over the Puente Hills to the valley they named San Miguel. Camped on what appears to have been the present San Jose Creek. Distance by Costanso 4 leagues; by Crespi 6 leagues.

July 31. Continued westerly across San Gabriel River to a point on or near Rio Hondo, about half a league north of the east point of the hills which form the west side of the gap of San Gabriel River. Distance 2 leagues.

Aug. 1. Rested.

Aug. 2. Continued westerly through a gap between low hills, and kept on to Los Angeles River, which they called Rio Porciúncula. Distance 2 leagues by Costanso; 3 by Crespi.

Aug. 3. Forded the Porciúncula and continued westerly over the high level ground for 3 or $3\frac{1}{2}$ leagues to a spring which they called Agua de los Alisos, flowing westerly and surrounded by grass. Mentions bubbling pitch about half-way between Rio Porciúncula and camp.

Aug. 4. Continued westerly, skirting the mountains to Ojos de Agua del Berrendo, where there was an Indian village.

Aug. 5. The scouts having found no passage-way at the foot of the mountains along the coast, the expedition crossed the Santa Monica Mountains and camped at a large pool on the edge of San Fernando Valley, which they called Valle de Santa Catalina or Valle de los Encinos. Distance 3 leagues.

Aug. 6. Rested.

Aug. 7. Crossed San Fernando Valley to the foot of the mountains to be entered the following day. Distance 3 leagues.

ROUTE OF THE PORTOLA EXPEDITION GIVEN IN

NOTES FROM THE PORT OF MONTEREY, AND HISTORICAL DIARY
OF THE JOURNEYS MADE TO THE NORTH OF CALIFORNIA

By Don Pedro Fages

. On the first journey by land, between the 14th and the 25th of July, 1769, our company of explorers made 10 days marches from San Diego to San Francisco Solano, a distance estimated at 26 leagues in a direction varying occasionally and slightly from the N and NW toward the W.

The places examined on the march during this journey were, as they were named, as follows: First, the Cañada of San Diego (which was well-grassed), 2 leagues distant from the port of the same name. Second, the Poza de Osuna^v or de San Jacome de la Marca, which is also a pleasant beautiful canyon all covered with pasture and in some places probably as much as 20 yards wide, with a few trees and a quantity of water collected in numerous pools. This place was distant from the preceding one about 4 leagues, the way being easy of transit and abounding in pasture. Our course was always northwestward insofar as the lay of the land permitted. Though the country was void of undergrowth and not at all rough, it was broken by numerous moderate-sized hills that all sloped uniformly to the level of the sea, the waters of which penetrated between the hills through several channels where salt is deposited in abundance.

^vPosa French ed. 1844.

Third: 3 leagues to the N and NW over high ground interspersed with hills similar to those just mentioned, in a delightful spot wooded with alders and thick shrubbery with very abundant pasture, one comes to a pasture which was called San Alejos.¹ Water is not abundant, nor is it entirely lacking; it was necessary to dig out the sand and make pools so as to water the animals from a small spring.

Fourth: 2 leagues farther on there was another canyon, swampy and better supplied with water, which was named Santa Sinforosa.² It was covered in places with reeds, and contained abundant pasture throughout.

Fifth: Another 2 leagues farther on, there is a very delightful and pleasantly picturesque valley of ample proportions, into which there converge from the N and NE a number of canyons in which is formed a pool or swamp which supplied us satisfactorily with water. The place was named San Juan Capistrano.

Sixth: Continuing through canyons and along gentle hill slopes, one passes through pleasant pasture lands to another spot 2 leagues distant from the preceding one. It is a spacious cheerful canyon, well wooded and well supplied with fresh water which has collected in numerous pools, although there is in the midst of it a fair-sized pond of brackish water. This place was named Santa Margarita.

¹San Alexo, French Ed. 1844.

²Santa-Symphorosa, French Ed. 1844.

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Setting out from San Francisco Solano toward the N, over rather high hills easily traversed, one descends to a very spacious valley the level stretch of which extends as far as the eye can reach. In the first part of it there was found no watering-place save a very scanty one that was named after its discoverer, one of the missionary fathers who accompanied us, the Watering-place of Father Gomez.

Second: Continuing in the same direction across the plain, at a distance of 3 leagues there was found another stream of very good running water. It descended from the range, and must in the rainy season be of considerable swiftness and volume. The place was named Santiago.

Third: One league farther on there is a very beautiful river which showed signs of great floods and had many groves of willows. The entire vicinity possesses very good soil. . . . Here the name of Rio de los Temblores was bestowed . . .

Fourth: Leaving the plain and the seacoast to enter the mountains, we found when we had gone two leagues from the river some pools or springs in which there was water sufficient for the people but none for the animals. This was in a narrow canyon at a place which was named Los Ojitos.

Fifth: Crossing the level country in a N direction and gradually approaching the mountains, we encountered some quite rugged hills which had to be ascended. The descent from them is into a beautiful valley where there is water running in deep ditches and standing also in swampy pools. This valley must be over 3 leagues in width and much more in length.

It is called the Valle de San Miguel. ✓

Sixth: At a distance of 2 leagues to the NE, after traveling with much difficulty through fields of dry grass and brushwood, a swampy stream is reached which emerges from a clear open spot still within the same valley in front of a gap which opens toward the W. Some soldiers who had gone out to hunt antelopes, which abound there, said that they had seen a large river which rises close to the forest at the foot of a hill about half a league distant from our camp. Passing westward, then, in order to emerge from the valley by way of an opening, between low hills, a wide canyon is entered after a journey of 2 more leagues. The canyon is well wooded with poplars and alders, among which a beautiful river flowing toward the northwest skirts the point of a steep hill and continues thence in a southerly direction. Toward the NNE there is seen another water-course or river-bed, which we found to be dry; it was joined to the canyon which we had just discovered, and bore plentiful evidence of heavy floods in the rainy season. It was named the Rio de la Porciúncula. ✓

Seventh: Crossing the river and pursuing a **NSW** direction, one arrives, after traversing 3 leagues of high level land, at a watering-place which was named the Ojo de Agua de los Alisos. ✓ It was a large spring situated in a ravine, in which were growing trees of a great thickness of trunk; the entire ground was covered with pasture and shrubbery.

French Ed. 1844: ✓ Michel
 ✓ Portiuncula
 ✓ Fontaine des Alisiers

and there was some water-cress. . All the land along this march appeared admirable for the production of fruits and grains of all kinds.

Eighth: At 2 leagues distance from here by a good road through well-grassed fields which skirt the range, is another watering-place in a hollow surrounded by low hills near the seacoast. It was named the Ojo de Agua del Berrendo¹⁴, from the circumstance that one of these animals had here been caught alive . . .

Ninth: From this place a NW route was chosen, toward the point where there appears to be an opening in the range; this is entered through a canyon between sheer hillsides which, finally becoming more accessible, make it possible to take the slope and ascend to the summit. From this a spacious pleasant valley is discovered; descending into it, one encounters a very large pool, capable of providing water in abundance. Near it there is a populous Indian village, the inhabitants of which, even to the children, are remarkably affable and peaceable. This valley must be about 3 leagues wide, its length extending to more than 8; it is entirely surrounded by a chain of mountains; to it the name of Valle de Santa Catalina¹² was given.

Tenth: Passing through this valley, which was named also the Valle de los Encinos¹³, one goes a matter of 3 leagues of its width in order to reach the foot of its range. Here there was water in abundance for the people but very little for the animals.

French Ed. 1844: Fontaine du Daim moucheté.¹¹
 Sainte Catherine¹²
 Chênes-verts¹³

Eleventh: 4 leagues after entering the mountains, passing in part through a narrow canyon and in part along very high barren hills, the ascent of which is very difficult for beasts of burden, a small valley is reached; it extends into a pleasant slightly field, on the level expanse of which are seen many poplars and oaks of great size. This place was called the Rancheria del Corral.

Twelfth: If it is desired to continue from here to the N or NW, which are the directions which govern the journey to Monterey, it would be necessary to attempt the ascent of an immense cordillera of very high mountains, which present themselves to the right. But, by diverging for 3 leagues through a canyon, which runs for that distance to the WSW, one comes to halt on the bank of a stream which, although it has moderate flow during the night and early morning, soon dries up from the heat of the sun -- a peculiarity observed in some other streams from this point on. The soil of this long canyon or river-bed is all spongy and slippery, and the animals sink in it or slip at every step. It was called the Cañada de Santa Clara.

There were 7 Indian villages met with between San Francisco Solano and this place. They were all on the line of march near our camping places, and were quite populous . . .

Between San Francisco Solano and the Rio de Santa Clara is the new Mission of San Gabriel, established in that valley which was mentioned in number 5 under the name of San Miguel.

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[III]

By way of the Canada de Santa Clara itself, which runs toward the WSW, after going 3 leagues, one encounters a stream of running water which descends from the range through a narrow canyon, emptying into the canada which here has greater width. Near this place there is a populous village of Indians who live practically without shelter, under the open sky, within the limits of a thicket. The Indians seen exceeded 200.

Second: Three leagues farther, down-stream, over broken ground traversed by gullies which drained the mountain slopes in rainy season, we found a village which did not appear as populous as the preceding one, though the natives were less good-natured and solicitous in making us their customary gifts:

Third: Still 2 leagues farther down stream, one discovers a spacious plain which stretches southward and eastward to the sea; it is well grassed and has some groves of trees. The stream here rather deserves the name of a river, on account of the volume it acquires from numerous streams which empty into it on each side. Here a very small village was seen. Its peculiarity was that the inhabitants dwell in huts covered with grass, spherical in construction like half an orange, at the apex of which an air-hole was left for the escape of smoke and the entrance of light. These 3 places in which the camp was pitched were not distinguished by any names at all.

Fourth: Turning westward, one reached the sea after going 2 leagues, soon coming upon an established village, the most populous and best arranged of any so far as seen. It is situated on a point or tongue of land right on the beach . . . 30 houses, spherical and well-built. Inhabitants not less than 400. Called Pueblo de la Asumpta.^a

Fifth: Passing along the beach for 2 leagues, camped near a temporary town of Indian fishermen, and this was the name given to that place, Rancheria Volante.

Sixth: On account of the extraordinary entertainment with which an Indian favored us (at a place) two leagues farther along the seashore where there is a populous town on a point of land right on the beach -- this Indian was a muscular man of good figure and a great dancer, who had seen us in Asumpta 2 days before -- on this account we named the town of which our friend was a resident, the Pueblo de Baylarin.^a Even more populous than the other and houses of same construction.

Seventh: A short stretch of beach follows, after which some high hills along the coast are passed in order to come to a stream of excellent water which flows from a canyon in the mountains where there were many willows. Another native town was here in sight; in it 32 houses were counted, and it was named Pueblo de la Carpinteria.

French ed. 1844: ^aAsunta
^adel Bailarin

Eighth: At 3 leagues distance, another village, most populous of them all, 600 souls. Situated near a lake of fresh water. Called Pueblo de la Laguna.

At a distance of 3 leagues from it, following the march are found the towns which we called the Pueblos de la Isla[✓]. It is thus that, going over level ground between the mountains and some hills which extend seaward, one comes in sight of a long bare point of land, on the eastern side of which a great estuary penetrates inland by two separate arms, which are probably about half a league distant from each other. This estuary runs close to the N side of a small hill which rises on a point of land and has the appearance of an island. On this hill, the verdure and forest growth of which makes a pleasing and harmonious picture, there is a populous Indian village, on which some one claims to have counted one hundred houses. The estuary spreads continually over the level ground eastward, forming various swamps and ponds of considerable extent, on the banks of which are discerned other towns of larger population.

Tenth: The coast which runs continually WNW from the Pueblo de la Asumpta to the Pueblo de las Islas, now extends almost directly W. Pursuing this for 2 leagues over high hills within sight of the ocean, then crossing a somewhat dense oak forest, one comes to a canyon where there is a good watering-place; on the slopes near the beach is a village so populous that it may well contain over 1000 inhabitants. We gave to this

✓ French ed. 1844, de las Islas.

place the name San Luis Obispo de Tolosa.²

Eleventh: By utilizing the time of low tide, one traverses a short remaining interval of beach, later to ascend some high hills broken by ravines and gullies, until arriving at a town of about 80 houses, which shelter perhaps some 800 people. The settlement is scattered on both sides of a canyon containing running water. This place was named San Guido; it is distant 3 leagues from San Luis Obispo.

Twelfth: At an equal distance by a road equally rough and difficult, there is discovered another town of nearly 50 fires; it stands likewise on the bank of a canyon which admits an influent estuary. These natives lack firewood and to provide themselves with water they are obliged to go up the canyon to obtain it from a tributary stream before the current becomes mingled with the saline water of the estuary. From this place, which we called San Luis Rey, were discerned the last 3 islands of the Canal de Santa Barbara; of these, the most western San Bernardo, the one lying next toward the E, Santa Cruz, and the other Santa Barbara,⁴ the easternmost.

Thirteenth: After traversing high ground with a very rough road, at times descending and again ascending rugged mountains and crags, at the end of 2 leagues one comes to San Zeferino,³ which was the name we gave to a place containing 24 houses, 200 Indians.

French ed. 1844; ¹San Luis Evêque de Toulouse
²Sainte-Barbe
³San Zepherino

Fourteenth: Going a short day's march of about 2 leagues, now by a more accessible road, though over high hills, a village is passed midway situated by the sea on a spacious beach just in sight of the Punta de la Concepcion, which is the end of the oft-mentioned Canal de Santa Barbara, and is on the same parallel as San Zeferino $34^{\circ} 30''$. Camp was pitched on the E side of a canyon, within which there is an Indian town of about 24 houses. Pueblo del Cajo, because chief lame.

Fifteenth: From Punta^{de la}/Concepcion a NW direction was taken, rounding the coast; at the end of 2 leagues and a half, another canyon was found, containing a town of 20 fires and 250 Indians more or less. Here penetrates still another estuary which prevents the current of the stream from reaching the sea. The natives of the village are exceedingly poor and so hungry that they can hardly subsist -- without canoes, on rough ground, and having a scarcity of firewood. Village called Rancheria de la Espada . . .

Sixteenth: Finally, after going two leagues over high ground of pleasing aspect, along the shore a spring of good water is found, and near it a poor village of only 10 houses and probably 60 inhabitants. Camped at a place near which a point or tongue of land projects into the sea. There we collected a great number of flints, so the place was named Los Pedernales.

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First: As one sets out from Los Pedernales toward the NNW across high land overlooking the sea and partly covered with sand dunes, there is at a distance of 2 leagues, a canyon with abundant pasture, though with but little water, which is collected in a pool. The canyon was named Canada Seca. The coast before one comes to the sand dunes is broken, being out into numerous rocky points which extend into the sea.

Second: One league from this place is the Rio de San Verardo. Its mouth is entirely closed by a sand bank which it was possible to cross dryshod, its waters being dammed as it were and without current. But this is clearly understood by going to observe further up, where it is seen that the waters unite with the sea, reappearing after filtering through near the sand-bank. This river flows through a beautiful valley containing many willows, and the fields are capable of producing all kinds of grain. Very large bears were seen there, and there is a populous village.

Third: Two leagues to the N, over ground that is level, but very much overgrown with wild rosemary and trees of delicate perfume, after crossing a canyon that had abundant pasture, then ascending its northern slope, we discovered an Indian village on a moderate-sized lake, surrounded by low hills. These people were very poor, and without the shelter of houses so that we doubted with some reason if this place was their permanent abode. They made festival for us with

dancing, if with nothing else; as this was the place where the women were seen dancing, named Rancheria del Bayle de las Indias.

Fourth: We took the road inland from this point bearing northward to avoid the sand dunes and numerous bad stretches, but we could not entirely escape a chain of these (dunes), which, extending from the interior of the country, were encountered midway of the day's march; the trouble of overcoming this difficulty, however, did not last long. Going afterward along high hills and canyons containing very good land and better pasture, camp was pitched in a very spacious valley in which there is a lake of fresh water which may be some 2,000 yards long and perhaps more than half as wide. We did not deliberate long over naming this valley the Valle de la Laguna Larga; [✓] 3 leagues from the previous camping place, there were seen in the valley 2 villages, one very small and insignificant, the other containing a few more small houses made after their fashion.

Fifth: Crossing the valley which was 2 leagues wide in the NNW direction which we were pursuing, another league over high table lands was then traversed, until another large pond was found. It was almost circular in form in a canyon which some sand dunes obstructed, stopping the water from direct outlet to the sea; the canyon extends from E to W, and is covered with reeds and rushes in swampy puddly ground. Pond was called Laguna Redonda. [✓]

[✓]French Ed. 1844; Ldu Grand-Lac

[✓]Lac Circulaire

Sixth: Inasmuch as the range which we were keeping in sight alternately recedes from and approaches the sea, our passage along the beach was here cut off by it absolutely. So, to avoid the marshes of the plains and the estuaries that reach to the foot of the range, we chose a westerly route over some sand-dunes at the narrowest places which must be a matter of half a league wide; then, descending to the beach and traversing it for something like a league toward the NNW, we again headed inland (turning E), crossing sand-dunes until we reached firmer ground by means of a tongue of land between 2 bodies of water. Later, resuming a northerly route, we entered the range through a pass or canyon wooded with live-oaks, alders, and other trees, pitching camp beside a stream covered with cresses. This day's march was 4 leagues long, and in the whole of it we came upon only one small village of very poor, ill-conditioned Indians. Those of the (village) just by our camping-place came during the day, etc. The cacique or commander of the village had a huge tumor (which they are accustomed here to call buche) that hung from his neck, and it instantly occurred to the soldiers to name the place Rancheria del Buchon. ✓

Seventh: Following the canyon of the preceding camping-place-- it turns NW here--and then after a short distance making our way over hills and high peaks not far from the sea, the road being rough and difficult, with frequent declivities and downward slopes,

yet pleasant and wooded white oaks and live-oaks, one encounters at a distance of two leagues (in which not a village is seen) a very narrow canyon encircled by very high hills; the canyon containing running water, and there is no lack of pasture for 30 or 40 animals.

Eighth: Continuing from here for 3 leagues of rough road over high, serrate hills, one finds on descending, another extensive canyon containing many pools of fresh water. As the animals cannot approach these pools close enough to drink on account of their miry margins, it is necessary to go on another league in quest of the watering-place. It is a stream of very good water and is of adequate volume. In this canyon were seen whole troops of bears; they have the ground all plowed up from digging in it to find their sustenance in the roots which the land produces. They are ferocious brutes, hard to hunt; they attack the hunter with incredible quickness and courage, [so that] he can only escape on a swift horse. They do not give up unless they are shot either in the head or in the heart. The canyon was named Cañada del Oso.

Ninth: The march was continued through the same canyon, which leads continuously westward, for 2 leagues passing over a hill within sight of the sea near a good stream, not, however, without having overcome the difficulty occasioned by some deep gullies and other bad stretches. The field about the camping place was pleasant and fertile; it had abundant pasture and was not at all scantily forested. Not far away was seen a small

village of Indians who lived without house or hearth. But that which was most worthy of notice was an estuary of immense size, which enters the canyon from the S; at first sight it appears to be a large port. Its mouth, opening to the SW, is covered with reefs, and a short distance N from it is seen a huge rock shaped like a round head, which at high tide becomes an island, separated from the coast. From this rock the coast extends to the WNW as far as a great point which is discerned at some distance, and which, with another which is left behind, forms a large bay, with shelter from the S, SW, and W and may perhaps have sufficient depth.

Tenth: After proceeding for three leagues along the beach, where at every step was encountered running water drained from the range, which here receded somewhat from the sea--one reached another moderately wide canyon; into penetrates an estuary which receives a stream. This place was given simply the name of El Estero, as no other name to be given it was suggested.

Eleventh: Taking the branch of the canyon that runs to the NNW and following it for 3 leagues, since it turns N at that point, one comes to a better view of the pine-clad range; here occurs a very deep canyon densely wooded with willows, poplars, and other trees; in it ran an ample stream which some claimed was the Rio Carmelo. Because some 60 Indians came down at our arrival to present their compliments, bringing us a bear cub, which they had captured in the camp,

from this incident occasion was taken to name this rivulet the Cañada de Osito.¹

Twelfth: Descending thence to the coast and following the beach, which here bore to the NW, at a distance of a good league of easy road and frequent watering places, one comes to a cliff at the edge of the sea, in the NW part of a canyon through which this stream of very good water empties. There was all the pasture and wood wanted and the place was named El Cantil.

Thirteenth: Without leaving the coast, going over high hills and rolling ground broken by ditches and gullies, opening the way and clearing the ground at every moment, one then passes before a point of land terminating in the sea, and, leaving it to the left, strikes into a gorge here presented in the range, continuing the march NW, across various canyons and gullies. These 2 leagues passed, one comes to a deep water-course where sufficient water was found in a pool. The place was called Arroya da Honda.

Fourteenth: Going part of the way through this canyon, and part along the top of cliffs within view of the sea for another two leagues, one arrives at the foot of a range that is very high, but seems as though it might permit of passage by way of the opening which is seen to the E. This is the range known by the name of Santa Lucia, of which mention is made by the old pilot who first navigated these seas.

¹French Ed. 1844, de l'Ourson.

V. First: One enters by a canyon which permits ingress into the range, following the stream first on one side and then on the other, as the ground permits. The canyon is very narrow, and contains running water, which in places cuts against the bases of the hills which confine it. At a distance of one league it is divided into 2 branches, one of them flows toward the ENE; and the other to the N. From this point, which was our camping place, there is seen, more to the NE, a hill which is not so beetling as the walls of the canyon.

Second: Ascending this hill, after having cleared the land and opened the road by hand, one continues along the crest of other hills which form the N fork. Descending thence by a long slope we camped within a hollow where lived as many as 60 exceedingly docile and obsequious natives. The entire day's march was perhaps a matter of one league; the camping place was named the Hoya de Santa Lucia.

Third: With great fatigue, overcoming difficulties at every step, ascending and descending very rough slopes and wading through streams, uncertain of our objective point, and hidden in an expanse of mountains which seemed to have no end in any direction, but examining even to the highest peaks, we came, after going 2 leagues, to travel in a very narrow canyon in which little pasture and less water were found. There were in the vicinity three bands of Indians -- wanderers like those of the preceding group, without house or home. they were at this time engaged in harvesting pine nuts, of which there is an abundance throughout the entire range. The camp was called

Real de los Pinones.

Fourth: Thence going 1 league by broken road, but somewhat less rough, certain men being employed daily in exploring the land and the pioneers in the necessary tasks, we pitched camp on the bank of a small river containing much running water, which in its pools or eddies had fish, trout, and some other. For this reason the river was called Rio de las Truchas.

Fifth: From this river we traversed a long range for two days march N and descended into an arroyo having considerable current which flows eastward and then turns northward to join the Rio de las Truchas, as we were given to understand. All the land along this day's march, and especially from this canyon on, is wooded on both sides with white oaks and live oaks of great height and girth. We found on the margin of this stream a village of nomads--very poor.

Sixth: At a distance of little more than a league there is a canyon in stony land covered with many trees of the 2 kinds which we have just mentioned.

Seventh: Traveling through this canyon in a NE direction, one sees that it continues growing narrower little by little, and that the stony white hills which enclose it come almost together at last, leaving, however, a passage not at all difficult, whereby descent is afforded along an inconsiderable slope, to a river which the scouts thought might be the Carmelo. We camped on its bank on this day's journey, having made 3 leagues.

At the foot of the above-mentioned slope we found a populous village of some 200 nomads who lived in the open air without any shelter at all . . . The camp was called Real del Chocolate.

Eighth: Now leaving the plain in order to continue over level unwooded ground near the hills which skirt the river on the N, to where the cliffs turn to the NW, we took to the slope of those that lay to the right, proceeding over level ground without going very far from the river. Camp was pitched near some pools, in a spot provided with pasture, which is not everywhere abundant here. Near us we had a beautiful poplar, from which this place took its name. The day's march was four leagues away.

Ninth: The best and most suitable road was by way of the canyon of the river. It opened toward the NW and gradually widened more and more as we followed the current drawing nearer to the coast. A day's march of 4 leagues was again made, the camp being pitched in the plain amid a clump of live oaks. All the land at this place is whitish, wherefore the camp was called the Real Blanco . . .

. . . Mission of San Antonio de los Robles, which was founded in July, 1771, on the bank of a river which was named for the same saint. But after a year and a half, finding that the water of the river was lacking, sinking into the sand, and leaving the stream entirely dry, mission moved half a league farther up, near a good stream named San Miguel.

. . .

Three and one-half leagues beyond the Real Blanco, going over country of the same character as that of the preceding march, although more abundant in pasture we camped at a place near the river, which flows more noisily and proudly. Many antelope seen going by and the camp named Real de los Cazadores . . .

Second: Went downstream toward the NW, another $3\frac{1}{2}$ leagues, descending continuously and getting away from the hills that form the canyon, which, even at this place in sight of 2 low points which jut out from the hills, must be a matter of 3 leagues across. The land along this day's march is very slippery, and cut by crevices which cross in all directions. Even from this distance one hears the noise of the sea, although the beach is not visible.

Third: Thus we went another league downstream in looking for the beach . . ."

Pedro Fages, Noticia del Puerto de Monterrey; Y Diario Historico de los Viages hechos al Norte de Calif.. 1775. Translation by H. L. Priestley of a transcript of a copy discovered by H. E. Bolton in 1910 in Museo Nacional, Mexico in Vol. IV of MS relating to missions of Calif.

Fages entire report was published (in French) in Nouvelles Annales des Voyages et des Sciences Geographiques, 4th Series, 50th yr., Vol. I, Paris 1844. Where spellings in French edition differ from those in original MS, they are given in footnotes.

Note: Priestley's translation will be published later.

Monaga

1806, 1808, 1819, 1824

(see Amador)

[- Joaquin]

MORAGA'S EXPEDITION UP SACRAMENTO VALLEY 1808

"Diary of the Third Expedition made by Alferez Don Gabriel Moraga under the orders of the Governor-General of the Province, Don Josef de Arrillaga, to the rivers of the north. Started in the month of September 1808.

"On the 25th of this month I set out from the Mission of San Josef with a commander and 11 soldiers on a survey of the rivers of the north to see if some good site could be found in case there was an opportunity to found a mission, and having traveled 6 leagues to the N, we spent the night without event in the valley of the same name, San Josef.

"Sept. 26. Today we set out from this place traveling NE and after about 12 leagues reached the Laguna del Blanco, and the shores of the Pescadero River, and having crossed an arm of this river passed the night without event.

"Sept. 27. Today, in the morning, remaining in our camp of yesterday, 4 men set out for the E and after about 2 leagues came to the river, following it toward the South for about 4 leagues; no crossing could be found in this distance and I returned to camp. In the afternoon of this day I sent the Commander to the north in search of the river ford. He found it but on the opposite side there was a very large tular and he could not go on, and returned to camp without incident.

✓
W. branch of San Joaquin (Priestley)

Sept. 28. Today we followed up the river almost to the east looking for a ford and after about 6 leagues we found one although very deep and crossed it, and after about a league came to some lakes to which we gave the name of Guadalupe, where we passed the night without event.

Sept. 29. Today we set out from this place traveling to the N, leaving to the E the river of Dolores¹ and that of the Merced, so as to explore them on our return, and after about half a league came to the Guadalupe River², and going up river for about 3 leagues we pitched our camp in order to go on with the search. In the afternoon of this day I sent the commander with 4 men down the river because I was a little ill. The commander went as far as the junction of this river with the San Joaquin, and found only some beautiful meadows well covered with green grass. This is all that took place today.

Sept. 30. Today I set out exploring for the mountains, went as far as the river that comes from them and found nothing good except another meadow. The river is very deep, with high banks, but we could cross it. This is what took place today.

Oct. 1. Today we traveled about north through a very beautiful oak forest and after about 5 leagues came to the Rio de la Pasion³, discovered on the expedition of 1806. All this

¹ =Tuolumne. (Priestley)
² =Stanislaus. (Priestley)
³ =Calaveras River (Priestley)

day we traveled without water, for we did not find any good water during our entire journey.

Oct. 2. Today we did not go out at all as it was Sunday.

Oct. 3. Today we went up the river toward the mountains and after about 4 leagues pitched our camp because further on was the mountain and there was no pasture for the beasts. In the afternoon of this same day with 3 men I surveyed this same river with low hills, and after about 2 leagues I left it to the east, having traveled to the north about $2\frac{1}{2}$ leagues. And everywhere we explored today we found good groves of pine and piñon, and we passed the night here in order to reconnoitre the next morning.

Oct. 4. In the morning of this day I went up a very high hill which is at the end of a low range of hills toward the north and looking down from here I observed that there was a plain covered with oaks and here and there a low hill, all grass-covered. There was an arroyo¹ with some water in quite deep pools and two little water-holes half full of water. I saw that this plain ran from north to east. Toward the north there were no mountains to be seen; toward the east there were low hills here and there, or perhaps there might have been mountains in one direction or the other. I could not see them because it was very smoky. About 5 leagues away I discerned a grove which indicated a river which starts from the northeast

¹Probably Bear Creek (Priestley)

and as it emerges from the valley runs toward the south. So I returned to camp which I reached at twelve o'clock noon, and immediately dispatched the commander in a northwesterly direction to survey this grove. He returned at 10 o'clock at night having found this grove and a river like the one cited. Throughout the exploration of this Rio de la Pasion alone there were found good plains for planting and pine wood up the river where it emerges from the mountains. The water could be drawn from the river.

Oct. 5. Today I traveled to the north and after about 2 leagues found an arroyo and some pools of water, and after 7 leagues I reached the river discovered yesterday, and named it San Francisco.¹ It is about 9 leagues more or less from the Rio de la Pasion. This is what I saw this day.

Oct. 6. Today I sent 4 men to explore up river to where it emerges from the mountain. They found good plains and pine timber and many Indians. I myself went back with two men to north and northwest for about 5 leagues and found a river² which runs from north to south and carries more water than any of the others except the San Joaquin. This is what happened today.

¹ - Moquelumne (Priestley)
² - Cosumnes (Priestley)

Oct. 7. Today I broke up camp at the San Francisco River and went over the same way to the river discovered ~~by me~~ yesterday, to which I gave the name of Las Llagas.¹³ In the afternoon of this day I set out with two men to the north exploring up the river and after 4 leagues we came to the mountains but did not enter them because it was very late. On the meadows of this river we found several places where there were very large redwood and pine timbers which the river had brought down in its overflow. It is 7 leagues from this river to that of San Francisco. This is today's record.

Oct. 9. Today I broke camp and moved to the river discovered ~~by me~~ yesterday, which I named the Sacramento. I found by measuring that this river was 169 varas [about 465 feet] from one shore to the other and a vara and a half [about 4 feet] deep. This river has many people and they showed themselves wholly unfriendly, for in the afternoon of this day, I sent three men to ford it, and having found the ford, they crossed, and the Indians seeing them on that side took up their arms and attacked a soldier breaking one of his nostrils with a blow struck with a stick like a lance, which they use with a knife of flint. As a result an Indian was killed and the rest withdrew swimming across the river. We perceived from the signs that this river in the time of freshets or floods spreads out over a league and a half to the east and a league to the northwest. This is all there was to note today.

Oct. 10. Today we crossed the river, although with some difficulty and traveled north and northwest. After 7 leagues we came to a mountain in the midst of the valley and going on from there to the west after about 3 leagues we stopped at the shores of a river that we found, traveling this day about 10 leagues. In the afternoon of this day there were 52 gentiles with us in our camp. These stayed to come in the morning to guide us up the river. But they did not return. This is the record of this day.

Oct. 11. Today we went up the river north and northwest and after 2 leagues 130 armed Indians appeared to us. There was one among them who half understood an Indian who was going with us as interpreter from the Mission of San Francisco, and through him I spoke to them asking what it was they wanted. They answered me that they came to see if we were Christians or gentiles like themselves, or if we were their enemies. I answered them that we were Christians, that we were not harming any one and that we were enemies of those who wanted to be our enemies; and if they wanted to be friends, we did too, and if enemies, the same. After they asked if we were going to harm them and I said no, they put aside their arrows and approaching where we were mounted on horseback sat down and made signs to us to dismount. And I dismounted with 4 other men. They greatly admired our horses and many of them were giving us their arms so that we would leave our horses for them, but I did not permit that payment, and so

~~Present~~ Sierra de Jesus Maria (Priestley)

they took their pleasure in looking at the horses. Then traveling by the same road I went on about 8 leagues and about 60 Indians followed among us admiring the horses. No information was gained from them. They told us that the river had no ford as far as they had gone. From which we decided to return from here because we had 10 exhausted beasts. This river is perhaps 26 to 30 varas [=71 - 82 feet] wide and very deep. One can scarcely breast the current; it is rocky on both shores. It runs south from the north northwest. It was named Jesus Maria.^u The valley follows about north northwest. The mountains to the west are 2 leagues distant from the river. In the intervening space there is another river the trees of which we saw, but the Indians told us that it had a good ford. But we did not reach it because the beasts, as well as I myself, were greatly exhausted. The Indians also told us that on the other side of the mountains was the sea, which was not a river. This is what I saw today.

Oct. 12. Today I turned back going east and camped at some pools which there are before reaching the Sacramento. Traveled about 4 leagues. This is what took place today.

Oct. 13. Today we kept on in the same direction as yesterday, and after 4 leagues reached the Sacramento River, which we crossed and kept on our way to the Rio de las Llagas, discovered on the 6th, where we camped without incident.

^u Cache Creek (Priestley)

Oct. 14. Today we kept on in this direction. I sent the Commander with 4 men down the river, and he saw many people on the shores. He could not reach its mouth because there was so much tule. We arrived at the river discovered the 4th, called San Francisco, where we camped without incident.

Oct. 15. Today we set out for the Rio de la Pasion, and I went down it toward the marshes, but I found nothing good except a very large oak forest. This is all today.

Oct. 16. Today we traveled toward the east for the Guadalupe River, where we arrived and camped without incident.

Oct. 17. Today we kept on in the same direction as yesterday to explore the Rio de Dolores and that of the Merced, which we did not survey on going up because we crossed the San Joaquin River about 12 leagues down leaving these toward the east. Today we reached the Rio de Dolores which was explored and nothing found except a moderate plain. The river has much water and deep banks. This is what happened today.

Oct. 18. Today we went on to the Merced River and explored, going down on the north side, and found some good low places; the river has quite high banks and a little willow timber. That is all today.

Oct. 19. Today we explored toward the mountain and on setting out from it we found some beautiful plains. The river in places has a wall of not more than half or three-quarters of a vara [16 - 25 inches] so that it would seem to me to be easy to divert its waters. There is a little wood, and this

is willow, ash, and oak. In the mountains we saw pine and pinon. We could not see ahead in the mountains because there was a great deal of smoke. There may not be found in all the exploration of this river a good site where plantings could be established which is not in the neighborhood of the river because on the heights the water being greatly drawn off, the plains are the good land, but it is known that the river washes these in its floods, from where it emerges from the mountains for a distance of 6 leagues. It has good level lands for planting. The Indians show themselves very friendly, having received us kindly. This is everything today.

Oct. 20. Today we went down the river to where it joins with that of the San Joaquin, exploring it, and from the 6 leagues where we were yesterday, plains of the river are low and nitrous, to a distance of 2 leagues more or less before arriving at the San Joaquin. From there down the plains of the river are good and there is good land. There are some beautiful willow groves, but we did not find any stone. This is everything that was found in both of the cited rivers. Here we passed the night without event.

Oct. 21. Today we crossed the river and went on about northeast as far as two leagues before El Pescadero. Here we passed the night without event.

Oct. 22. Today we traveled for the Mission of San Jose as far as the valley of that name. There we passed the night without event.

Oct. 23. Today we arrived at the Mission of San Jose, finishing the expedition, but with no more event than was noted on the 9th of this month.

Gabriel Moraga

Information concerning the rancherias of gentiles that it was possible to see on the road of this expedition. To-wit:

On the river of San Francisco	[Moquelumne]	12	rancherias
On the river of Las Llagas	[Cosumne]	11	"
On the river of the Sacramento		7	"
On that of Jesus Maria	[Cache Creek]	<u>3</u>	"
Total		33	

The names of these 33 rancherias were not noted through ignorance and only the places where they were located, without including those which were in the same places in the Tulares, and the mountains, because nothing except signs had been observed in the interior of the tulares and the trails which crossed within the mountains and gave indications of the number of people that lived there.

¹The rivers discovered throughout the valley, the distance from one to another and their names are as shown--beginning to count from those of the east:

		Leagues
Rio de Buena Vista		
San Pedro	[Kern]	
San Gabriel }		10
San Miguel }	[Kaweah]	3
Los Reyes	[Kings]	10
San Joaquin		5
La Merced		24
Dolores	[Tuolumne]	8

¹These rivers as far north as the Calaveras had been visited and named by Moraga on his Expedition in 1806, which is described in the diary of Fr. Muñoz. The locations in brackets are Priestley's identifications in the Muñoz diary.

Moraga 11.

		Leagues
Guadalupe	[Stanislaus]	4½
Pasion	[Calaveras]	15
San Francisco	[Moquelumne]	9
Las Llagas	[Cosumne]	7
Sacramento		10
Jesus Maria	[Cache Creek]	10
Trinidad		1½

*Identified
at these?
can*

✓ Diario de la Tercera Expedicion echa por el Alferez Don Gabriel Moraga de Orden Superior del Snr. Govor. de la Provincia Don Josef de Arrillaga a los Rios del Norte. Verificado en mes de Setiembre de el año de 1808. [Diary of the Third Expedition made by Alferez Don Gabriel Moraga under the orders of the Governor-General of the Province, Don Josef de Arrillaga, to the rivers of the north. Started in the month of September 1808].

✓ This diary is accompanied by a letter from Luis Arguëllo to Gov. José Joaquín Arrillaga dated San Francisco, Nov. 12, 1808, in which he says he is enclosing the diary kept by the Alferez of his company, Don Gabriel Moraga, on the expedition made according to the Governor's orders.

Both are original MSS in the Bancroft Library.

Dr. H. I. Priestley in an article on Expeditions sent out from California Missions (in galley proof, not published), gives an abstract of this diary and his identifications of localities are here given in footnotes.

[S E R R A N O] MORAGA'S EXPEDITION FROM SAN GABRIEL
TOWARD THE MOHAVES IN 1819.

Nuez, Diario del Capellan de la Expedicion para los Amajavas,
1819, MS. Nov.22d to Rancho de la Puente, 4 leagues; Nov.23d,
to Cucamonga, 8 l.; Nov.24th to the Cajon de San Gabriel de
Amuscopiabit, 9 l.; Nov.25th, to rancheria of Guadalupe de
Guapiabit, 9.5 l.; Nov.26th, remained at Guadalupe to rest
mules; Nov.27th, to rancheria of Animas Benditas de Alongai-
bit (or Atongabi or Atonguibit or Atongayavit), 10 l. over
the desert. Here was where the Amajavas had killed some neo-
phytes of San Gabriel and San Fernando, whose bones were found
and buried on Nov.28th; Nov.29th, to Jesus de Topipabit, 8 l.;
and to San Hilario de Cacameat (?) named three years before
by Moraga, 3 l.; Nov.30th, to San Miguel de Sisuguina, or
rancheria del Diablo, 4 l.; Dec.1st, to San Joaquin y Sta Ana
de Angayaba (or Agallaga), 14 l.; 16 animals gave out on the
way; Dec.2d, Moraga with ten men went forward a long day's
march past Atsamabeat to Guanachiqui; Dec.3d-5th, dealings
with the Indians who had suffered much from the Amajava raids,
and back to Angayaba; Dec.6th, back to Cerro de San Rafael;
Dec.7th-13th, back by same route to San Gabriel.--Verbatim
footnote in Bancroft, Hist.Calif., II, 337, 1885.

Bancroft refers also to Prov.St.Pap., MS, xx, 236-8; Gonzalez,
Experiencias, MS, 12; Prov.St.Pap., Ben.Mil., MS, xlix, 50-2;
xlvi, 14-15; and Guerra, Doc.Hist.Cal., MS, v, 229; iv, 51-2.

Muñoz, Diario de la Expedicion hecha por Don Gabriel Moraga,
Alférez de la Compañia de San Francisco, á los Nuevos Descubri-
mientos del Tular, 1806, MS. Started from S. Juan Bautista
Sept. 21st, and went 1.5 leagues somewhat easterly, across a
'famous plain' to the Arroyo de los Huzaymas. Sept. 22d, 8 l.
over a bad way to the edge of the Tular plain, to a place
named before by an expedition from S. Francisco, San Luis
Gonzaga, where there is a good spring (still called San Luis
Cr.?). Sept. 23d, 6 or 8 l. east to a place before discovered and
called Santa Rita on an arroyo, with 'many tules in all this
continent' and much black willow on the stream. Sept. 24th,
sought for a large rancheria in the south and then went 2 l.
east to explore the great river already discovered by Moraga and
by him named San Joaquin; returned to Sta Rita. Sept. 25th,
moved the camp to the banks of the S. Joaquin; much good land
toward the south, but some alkali; plenty of beaver and salmon.
Sept. 26th, visited the rancheria of Nupchenche, chief Choley,
across the river; 250 souls. Sept. 27th, crossed the river;
one league north through thick tules; 2 l. over alkali lands to
an arroyo with some oaks and willows, place called Mariposas
(Bear Cr., name Mariposa still retained in this region) from
the multitude of butterflies, one of which gave a soldier
much trouble by getting in his ear. Sept. 28th, Sunday, one
division stayed in camp; the alférez went north and the ser-
geant NE, and both discovered a 'famous river' with many timid
gentiles. Sept. 29th, 3 l. N to the river which was named

Nuestra Señora de la Merced (still called Merced River, though it was possibly Bear Cr., in order to locate Tahualamne on what is now Tuolumne River); a very favorable place for a mission; 2 rancherias, but abandoned. Sept. 30th, a party went NW and discovered a river similar to the Merced, but with steep banks. Another party went up the Merced and found many Indians. Oct. 1st, marched NW 7 or 8 l. to the river named Dolores from the time of discovery (the Tuolumne River). Oct. 2d, 1 l. to dry bed of a stream; 2 l. to a very large oak grove or forest; 1.5 l. to another river 'like the former in magnitude and Christian waters', with immense quantities of wild grape-vines, named Nra Sra de Guadalupe (the Stanislaus River). Oct. 3d, 6 l. E up the river to a rancheria of Taulamne or Tahualamne (Tuolumne?) situated on inaccessible rocks. Oct. 4th, 6 l. NW to the dry bed of a stream, with much ash and grape-vine, calld San Francisco; 9 l. to a large river already discovered by an expedition seeking a route to Bodega and named Rio de la Pasion (it would seem that this must have been the Calaveras River in the vicinity of Stockton); back to Rio Guadalupe. Oct. 5th, Hostile demonstrations of the Indians, whose fears could not be removed. Oct. 6th, back to Rio Dolores, one party keeping along the foothills. Oct. 7th, back to Rio Merced; Indians somewhat less timid. Oct. 8th, visit to rancheria of Latelate of 200 souls; another called Lachno near it. Oct. 9th, 8 l. E to a ^{p. 53}dry creek over a rough and rocky way. Oct. 10th, 2 l. E to a dry creek with oaks and willows, salled Santo Domingo; 5 l. E to a river-bed, place named Tecolote. Oct. 11th, 4 l. E to dry creek named Santa Ana; 4 l. E over a better country to the Rio de S. Joaquin

(their course for several days had probably been considerably south of east, and they were now perhaps in the vicinity of Millerton). October 12th, rest. Oct. 13th, explorations on the San Joaquin. One party went down the river, and found nothing but bad land; the other went up stream into the mountains, finding plenty of pine and redwood, and having an interesting interview with the old chief Sujoyucomu at the rancheria of Pizcache. He said that a band of soldiers like these came from across the sierra (from New Mexico) 20 years ago and killed many of the Indians. Across the sierra northward was the sea, 10 days' journey distant, and he himself had been there! He said that a great river rose in the middle of the mountains, one branch of which flowed down the opposite side of the range, and the other was the S. Joaquin. Oct. 14th, 5 l. E to the Rio de los Santos Reyes, discovered in 1805, an excellent place for a mission (apparently Kings River, the translation of the name being still retained). Oct. 15th, detained by rain. Oct. 16th to 18th, explorations up and down the river. Up the stream was found a rancheria under Achagua called Ayquiche, where they heard of 6 other rancherias and received confirmation of the story about the soldiers from New Mexico. Down the river were three 3 rancherias of 400 souls, all anxious for a mission. Oct. 19th, moved 3 or 4 l. to a watering-place and rancheria under Guayte, with 600 souls. Oct. 20th, 2.5 l. eastwardly to Cohocho's rancheria; then to a fine river discovered by another expedition in April of this year and called San Gabriel with another branch called San Miguel. This region covered with oaks, has 3000 souls eager for conversion, and is the

best place seen for a mission. (It must be the Visalia region though details are very confusing.) Oct. 21st, explored 7 l. eastward to the Rio San Pedro, discovered by the other expedition and now dry; back to the rancheria of 600 souls, called Telame. Oct. 22d to 24th, all the sites of the Roblar having been explored, waited for supplies from Mission S. Miguel. Oct. 25th, 2 l. E; 2 l. W to Rio S. Gabriel (unintelligible). Oct. 26th, 4 l. along the robler where flows the Rio S. Pedro; and 4 l. up the robler eastward, apparently on the river. Oct. 27th, 1 l. up the river to Coyehete; 1 l. E to arroyo of San Cayetano; 4 l. E to another large arroyo; through a canada to a dry creek, in search of a large river discovered by an expedition from Sta Barbara this year (that of Zalvidea). Oct. 28th, 3 l. to the river sought, and down the river; found traces of the other expedition; a very bad country. Oct. 29th, 3 l. down the river. Oct. 30th, rest. Oct. 31st, south to a pass in the sierra. Nov. 1st, through the pass. Nov. 2d, over a hard mountain way to the rancho of Mission S. Fernando. The number baptized on the trip was 141. There follows a list of rancherias visited by this expedition and that made in April. The names are: Nupchenche, 250; Chineguis, 250; Yunate, 250; Chamuasi, 250; Latelate, 200; Lachuo, 200; Pizcache, 200; Aycayche, 60; Ecsaa, 100; Chiaja, 100; Xayuase, 100; Capatan, 12; Hualo Vual, 400; Tunctache, 250; Notonto (1st), 300; Notonto (2d), 100; Telame (1st), 600; Telame (2d), 200; Uholasi, 100; Eaguea, 300; Cohochs, 100; Choynoque, 300; Cutucho, 400; Tahualamne, 200; Coyehete, 400.--Verbatim footnote from Bancroft, Hist. Calif., II, 52-53, 1885. Bancroft says there are parts of the diary "which I

can not follow accurately, and . . my condensation of such parts will very likely prevent their interpretation by others".

[53]

Bancroft comments as follows: Moraga took a course somewhat ~~to~~ north of east from San Juan, crossed the San Joaquin near the present boundary between Merced and Fresno, and turned northward. The name Maniposas was applied to the creek or slough still so called or to another near by; and the first large stream crossed, deemed the best place in all the northern region for a mission, was ^{p. 54} named Merced. Subsequently the explorers on a generally north-western course in a distance of twenty-five or thirty leagues crossed successively the rivers named Dolores, Guadalupe, and San Francisco, a dry bed, until they reached the large river called by a previous expedition Rio de la Pasion. If the first river was, as I suppose, the one still called Merced, the distance might possibly have brought the travellers to the Sacramento at Richland or Freeport; but this would require some of the intermediate streams to be disposed of as dry river-beds, and there is nothing in the narrative to indicate that the Pasion was so very large a river as the Sacramento. On the other hand, if we take the rivers in their order we may naturally identify the Dolores and Guadalupe with the Tuolumne and Stanislaus and suppose that Moraga reached the Calaveras. A rancheria of Tahualamne, doubtless

Footnote--Diego Olivera, a soldier who claimed to have accompanied this expedition, said they explored the whole country from the head of the San Joaquin up north along the Sacramento and Sierra Nevada. From their camp on the Sacramento many ~~trip~~ trips were made up into the snow mountains.

the origin of Tuolumne, was found on the second river above

the Merced. The natives in the north were uniformly timid, in one instance even hostile, and though on most of the rivers they were followed far up into the hills, it was only in a few instances that friendly intercourse could be established; yet such natives as were consulted professed a willingness to become Christians. Above the Rio de la Pasion there was a total change in language which prevented all intercourse.

The explorers turned about on the 4th of October and returned to the Merced, one party generally keeping to the hills and another in the plain. Thence keeping to the east, or more probably to the southeast, they reached the San Joaquin in a march of twenty leagues or more, camping perhaps in the vicinity of Millerton. The river was explored for some distance up and down; rumors were heard of visits of soldiers from New Mexico twenty years ago; and then a march of five leagues brought them to the Rio de los Santos Reyes, Kings River, discovered in 1805. The rivers San Gabriel and San Miguel explored on the 20th were apparently branched off Kawiah Creek near Visalia, the region being pronounced by this as by preceding parties excellently adapted to mission purposes. The Rio de San Pedro was perhaps the Tulare River; and the next large stream, not named, Kern River. The 1st of November Moraga and his party went through what was probably the Tejon Pass; and next day crossed the southern mountains to San Fernando Mission.--Bancroft, Hist. Calif., II, 53-55, 1885.

Archibald Menzies

1792-93

NOTES ON CALIFORNIA INDIANS BY ARCHIBALD MENZIES

A Scottish Surgeon-Naturalist who visited California
with Captain Vancouver in 1792-1793¹

November 17, 1792 Captain Vancouver lay at anchor
off San Francisco. Menzies in his journal states:

"As we were going on shore in the forenoon two of the Natives came along side in their Canoe if a few bundles of bulrushes fastend together could be called by that name, for it was about fourteen feet long & consisted of three or four bunches of bulrushes fastend together with thongs & tapering at both extremities; on this the two Men sat, each having a long paddle with a blade at each end which was held by the middle & used on both sides alternately, impelling this miserable contrivance through the Water with a slow motion. There is nothing which more fully proves the slothfulness or want of ingenuity in these Natives than this frail means of embarkation, as they must undoubtedly draw a considerable share of their subsistence (at least formerly) from the Sea, it is but reasonable to suppose that they might easily contrive a more commodious & durable means of obtaining it." p. 271

"But what particularly engaged our attention was a Village close to the Mission, which containd about five or six hundred Natives converted to Christianity by the indefatigable perseverance of these Humane Fathers. Their Habitations or Wigwams were aptly compard to a crouded cluster of Bee-hives each of which was of a hemispherical form about nine feet high & nearly the same in diameter & consisted of slender sticks or rods stuck in the ground & lashd together with thongs into the above form & afterwards closely thatched all round with Bulrushes, excepting a small hole left on one side just sufficient to creep in at. The fire is placd in the middle of the Wigwam & as no particular aperture is left at the top for the smoke to go out at, it was observd oozing out through the Thatch.

"The Fathers industriously employ these Natives in cultivating the Land for their own subsistence & in spinning of Wool which they weave in Looms in the form of small Blankets for their own Clothing." p. 273

1. From an important article by Alice Eastwood, Botanist of the California Academy of Sciences, published in the Quarterly of the California Historical Society, Vol. 2, No. 4, Jan. 1924.

A few days later a party from the ship rode on horseback to the Mission of Santa Clara, where they found the Mission "built in a square form similar to that of San Francisco, one side of which is occupied by young Indians who are educated in the Christian Faith, & brought up to different occupations usefull to the Settlement. Another side is set apart for manufacturing grey cloth for the Fathers, & a kind of coarse cloth & blankets for clothing the Indians belonging to the Mission, & in this Manufactory Women are chiefly employd." p. 278

"They saw a crouded Indian Village close to the Mission, composed of mean huts or wigwams similar in form & materials to those we have already described at the Mission of San Francisco & containing about the same number of Natives converted to the Christian Religion by the indefatigable & persuasive endeavours of these worthy Fathers. These Natives are usefully employed in the various occupations necessary for the support of the Settlement & their own subsistence. They were at this time building for themselves under the direction of the Fathers a long row of Houses similar to those of the Spaniards, with two snug Apartments in each." p. 279

During their visit a herd of black cattle was rounded up & about 20 were lassoed & slaughtered. "Seventeen of them were divided amongst the Indians to make it a day of festivity in compliment of the visit of the English Officers to the Mission." p. 279

Before leaving the port of San Francisco Captain Vancouver gave the Padres a number of usefull articles "as well as a variety of Trinkets & Ornaments to disperse among the Indians & a quantity of Spirits for their own consumption." p. 280

Arriving at Monterey he continues. "The venerable Fathers receivd us with a hearty welcome at the head of a numerous Tribe of Indians of both sexes converted to Christianity, kept in good order & decently clad by the indefatigable attention of these worthy Fathers." p. 283

"Close by we saw a large Village of Huts containing about seven hundred Indians converted to the Christian Religion, who are employd in the various occupations necessary for the support of the Settlement.....After dinner some of the Natives dressed themselves out like Deers, & saunterd through the Garden to shew us their manner of decoying that Animal & killing

it with Bow & Arrow. In this they chiefly imitated its gait & manner of browsing among the Bushes till they got sufficiently near to take aim at a vulnerable part." p. 284

"Stragglings parties of the Natives frequently visited our neighborhood but not in any great number. They are of a dark copper colour rather of a low stature & ill formed, their Hair is naturally straight & black but generally crompt. The Men wear long beards & go entirely naked in the day time basking themselves in the Sun, & the Women content themselves by wearing a dressed Deer Skin wrapped round their middle, sometimes made into the form of an Apron reaching from their Waist to their knees & decorated with tassels & other ornaments. When they set down they gather this Apron in between the Thighs & are regardless at exposing every other part of the Body; they have no delicacy of features or forms to distinguish them from the other sex & are equally masculine in appearance. Their food at this time was chiefly shell fish, which the Women collected along shore, while the Men lounged about the Country with their Bows & Arrows, killing Rabbits & Quails, which they generally brought to us to barter for beads & other trinkets.

"These wandering parties made no kind of Huts or shelter to screen themselves from the inclemency of the Weather, but generally kindled a fire in the open air near to where they collected their food & huddled together round it at night, covering themselves with Deer Skins & the Pelts of other Animals.

"The only Weapons we saw them have were Bows & Arrows, the former were from three to four feet long, well made & covered along the back with sinews glewd on, which give them a much greater degree of strength & elasticity; The Arrows are about the length of the Bows, headed by a sharp pointed Flint with two ragged edges & fastend by hardened Rosin from the Pine Trees.-- With these when roused by necessity they were extremely expert in killing the different Games of the Country, by being very indefatigable in crouching near them with great cunningness, they seldom missed their aim, when they saw us therefore miss a shot with our Fowling Pieces at a Bird flying, they would then often exult in the superiority of their own mode & weapons by shewing us their dexterity.

"In the interior parts of the Country we were told that the Natives were very numerous, but the Spaniards never suffer large parties of them to collect about the Settlement, except such as are peaceably inclin'd & suffer themselves to be under the tuition of the Fathers at the Mission; to guard themselves therefore from any sudden alarm they have Outposts a few leagues off, where soldiers are stationd at the different passes to watch their motions & give timely intimation to the Garrison in case of any hostile appearances." p. 293-4

The Soldier-guards at these outposts "are allowed a relief of five or six horses each by Government, & when Mounted they carry a Target with which they parry off the missile Weapons of the Indians; Their Body is defended by a quilted buff coat of several folds of leather without sleeves, which is impenetrable to Arrows; They have a kind of Apron of thick leather fastend to the pummel of the Saddle & falling back on each side covers the Legs & Thighs & affords considerable defence either in passing through thorny brush woods with which the Country abounds, or from such Weapons as the Indians generally make use of. Their offensive Weapons are a Musket, a broad sword & a pair of large Pistols all of which are generally carried in leather cases securd to the Saddle; they also carry a Lance in their hand which they manage with great dexterity." p. 294-5

Port of Trinidad: "While we were Mooring a Canoe came along side in which there were two men & on giving them some pieces of Iron & a few Nails they paddled hastily to the shore again to a small Village which we observd on the north side of the Bay.

"After dark another Canoe came off with a fire kindled in it, but they kept hovering at a little distance & would not venture near us till we shewd them a light, when they came along side under the gangway & the/ whole Crew consisting of four men stood up & gave us a song accompanied with a dance, if bending their bodies forward & moving them to & fro with the most ludicrous gestures without changing their situation in the Canoe could be called such. They kept beating time with their paddles on the sides of the Canoe seemingly in perfect unison with their song which was a kind of solemn air not destitute of harmony & ended in a loud shriek in which they all joind rising up their heads at the same time, one of them also broke off at intervals during the Song with a kind of shrill noise in imitation of some wild Animal. All of them had dresses of Deer Skin wrapped round their Waist & the two foremost had their heads ornamented with white feathers: After repeating their Song three times, two of them venturd on board, but no entreaties could get them below into the Cabin or between Decks & they were so timorous that they could hardly stand upright upon Deck, so they made but a short stay when they returnd again into their Canoe & giving us another Song went off ashore; Their bodies & arms were markd with slight lineal scars seemingly made by cutting the Skin in various directions with some sharp instrument for ornament." p. 297

~~When near Nootka Sound mentions Nootka, Cloiquat,~~
& ~~Wakananis~~ tribes

A little to the eastward of point Breakers they found a favorable place of Settlement "it being in a central situation between the Nootka tribe & those of Cloiquat & Wakananis may also be much in its favor." p. 299

After passing Pt. Arena they came to a fine pasturage country. "In one place we saw a fire fresh kindled making great smoke, which no doubt was intended as a signal to allure us nearer the Coast, but no Natives came off to us." p. 301

They arrived at Gibson's Island. "We came suddenly on a small hut & at a little distance saw some Natives who on observing us immediately sat down & as we approached them they kept calling out the word Amico signifying friend which we had no doubt they learned from the Spaniards, as we afterwards found that they spoke many words of the language of that Nation. This party consisted of one man who was quite naked with five women & some Children. Most of the women had no other cloathing than a dressed Deer skin wrapped round their middle & reaching down to their knees, some had indeed a small garment thrown over their shoulders made of pelts cut up into small thongs with the fur on & wove together like a Mat into a square form. They shew'd no kind of fear or alarm at our approach, one of the women had some fish in a small basket which she frankly offerd us under the name of Piscan; Mr. Johnstone distributed some Beads & small Trinkets amongst the women & Children, after which we crossed over to the low sand point where we found three men sitting whom we supposed belongd to the same party, these men were likewise perfectly naked & each of them was armed with a Bow & a Quiver full of Arrows of the same shape & make with those we saw at Port Trinidad but they readily parted with them for any little trinkets that were offerd them in the way of barter." p. 302-3

"As we were about embarking in the Cutter about a dozen & half more Natives came down from the Country & joind those on the Point, consisting nearly of equal number of Men & Women, the former like the others were quite naked & the latter were as scantily dressed as those women already mentioned; They shewd no kind of fear or distrust in our mixing amongst them, from which it would seem that they were not unaccustomed to such Visitants, particularly as they did not appear the least alarmed or surprizd at our using & handling our fire arms.

"These Natives were stouter & better made than those we saw about the Missions to the Southward, they had broad flat visages, high cheek bones & depressed Noses, as if the bridge of it had been a little flattend in by art, they had strong streight black hair tied by some on the crown of the head & by others behind; We observd no ornaments about them except that most of them were tatooed with a streak falling from each shoulder

across the breast like a crescent.--In their manners they seemd to be remarkably friendly & docile readily parting with any thing they had which they thought would be any wise acceptable to us: If we understood them right by their frequently pointing up the Lagoon & repeating the word Spaniard, they either signified that some of that Nation were then residing in that direction or had lately been exploring the Lagoon." p. 303-4.

On the northern shore of the Canal de St. Barbara

"we passed several small Villages which from their appearance were aptly compard to groups of bee-hives, from these we were visited by some of the Natives in wooden Canoes that were from 14 to 18 foot long & in the middle about four feet wide & tapering to both extremities. They were made of different pieces of wood curiously sewd together, their Paddle was about half the length of the Canoe & bladed at each end so as to be held by the middle & used alternately on each side; These Natives appeard to be of a middling stature with mild features thin lips & in general were more delicately formed than those we saw about the Settlements to the northward; Their hair was long & black & most of them wore it in a bunch gathered on the Crown of their head: Several of them were quite naked & had their faces painted with Ochre; some had short fur jackets without sleeves covering their bodies close/round from the neck to the waist. They understood the Spanish language & some of them spoke it pretty well; They told us that there was a Mission a little way to the Eastward of us, on which Capt Vancouver sent a letter by one of them addressd to the fathers of the Mission to make known to them who we were.

"The morning of the 10th was calm & serene which afforded an opportunity for the Natives to visit us again pretty early in several Canoes. They brought a good supply of fish, chiefly Boneto & a kind of Herring which were purchasd for Beads & small trinkets; They had also some curious wrought baskets which were much admird & eagerly purchasd as articles of curiosity." p. 315

"In standing along shore to the eastward we passed about three in the afternoon a small Bay round which we observd some Indian Villages." p. 316

East of Presidio "I observd that a number of the Natives chiefly old women were at this time employd in collecting acorns amongst these Groves for the purpose of food for themselves." p. 317

Adjoining the Mission "was a crouded Village containing about 5 or 600 Indians converts Christianity, who still liv'd in conical huts thatch'd with bulrushes like the other Natives of the Country, but were cloathed & maintained by the Fathers." p. 318

Riding westward to the Bay "we found three different Villages of upwards of 30 conical huts in each, we visited two of them & saw but few Natives & these chiefly old men & old decrepted women, some of them the most miserable looking objects we had yet beheld in our Voyage; The guide which the Commandant was so attentive & obliging as to send with us to conduct us where-ever we pleasd informd us that most of the Natives were at this time up the Country in a Wood at a little distance collecting Acorns which he assurd us they stord up in considerable quantities as an article of food on which they greatly depended for maintenance, & when we beheld that the country we traversd in this days ride was mostly arable land, & the soil in many places deep & rich which we were confident would with a little industry yield in this climate productive Crops of Grain, we could not help lamenting the blind ignorance of these poor Natives in depending still on such miserable resource for support after the example which has been set before them by the Spaniards of cultivating the Soil & rearing esculent roots & grains more congenial to nourish & subsist them, but it may be the interest of the Spaniards in their plan of civilization to keep those Natives poor & ignorant who have not yet embracd their tenets to induce them to yield the more readily to the persuasion of the fathers, else we cannot account for these Natives who appear tractable & possesd of a considerable share of ingenuity still persisting in their former precarious mode of living." p. 319

"There was a Village of Indians close to the place where we daily landed from the Vessels to whose industrious inhabitants we were greatly indebted for a regular supply of fish; they were always seen out by the dawn of day either examining their fish pots in the Bay or fishing in the middle of the Channel where they never faild to catch a plentiful supply of fish of different kinds particularly Boneto²⁹ & a kind of Herring³⁰ with a yellow tail, & in the forenoon they always came along side of the Vessels & for a few beads supplied each with whatever quantity was wanted for all hands.

"I devoted the 16th to a solitary botanical excursion & landed early in the morning at the Indian Village near which I observd a number of long Poles stuck in the ground & on examining the spot I found it to be their burying ground, where the principal graves were thus pointed out. I afterward proceeded to the Westward by a fertile Valley where I met with extensive cultivated fields & a large Garden belonging to the Garrison which however was not at this time very plentifully supplied with Vegetables. In these fields it was pleasing to observe the Indians reard up in the Mission employd in the rural occupations of husbandry, their Plough/was of the most simple kind & drawn by a couple of Oxen they did not turn over the soil regularly with their Plough as we do, but merely

29 Sarda chilensis Cuv. & Val. California Bonito. A member of the Mackerel family Scombridae. (Identification by Barton Warren Evermann.)

30 Seriola Dorsalis (Gill), Yellowtail. A member of the Carangidae.

stirred up the ground & cut it through in various directions which I suppose answers their purpose in this productive climate where they rear wheat maize pease & beans in sufficient quantity for their own consumption & with very little trouble or expence." p. 320

"A plentiful supply of fish of different kinds were procurd for Beads daily from the Indians." p. 322

"The Commandant informd us that about 14 years ago a Presidio & Mission they had established near the head of the Gulph of California was cut off by the Natives who are very savage in that part of the Country & that the Fathers Officers & Soldiers were all put to death on the spot, but that, the Soldiers Wives women & children were spard & taken into captivity & that when the Spaniards afterwards sent a force against them to revenge this cruel & horrid massacre, the women & children were honorably deliverd up. One of the former was at this time in the Presidio of Sta Barbara, notwithstanding which the Spanish party gave no quarter to any but put to death vast numbers of them.

"The Peninsula of California is very numerously inhabited by Indian Tribes, who it would seem have little connection or intercourse with one another from the great variety of languages which are used amongst them, for the Fathers assurd us that there were upwards of 70 different languages which had not the least affinity to one another spoken between this place & the southern extremity of California, & that this circumstance occasiond no little difficulty & embarrassment to their endeavours in converting & civilizing the Natives, as it was not uncommon they said to have two or three distinct tribes within the precincts of a Mission whose different languages they had not only to acquire a sufficient knowledge of, but likewise to settle their feuds & quarrels & reconcile them to live in amity & peace with one another. . . .

"at every Mission we visited we beheld numerous proselytes whose mild decorous & contented behaviour bespoke the bland persuasive tuition they receivd, & whose exemplary conduct diffusd a spirit of subordination & a disposition more peaceable & settled amongst the surrounding tribes.

"The Indians who livd here in the vicinity of the Presidio & Mission were remarkable gentle & placid in their behaviour & in appearance far more comely & less ferocious than any Natives we had yet seen any where on the Coast; though they sometimes paint their faces yet they are in general cleanly, in mild weather the men go entirely naked but in cold weather they put on a kind of garment made of fox or raccoon Skins with the fur side out that fits close round the body from the neck to the waist leaving their thighs legs & arms quite naked, &

they wear their hair gatherd up in a bunch on the crown of their head & fasten'd there by running a skewer of wood or bore through it.

"The women are always coverd from the waist to the knees with a dress'd Deer Skin wrapped round the middle which they gather in between their thighs when they squat or sit down & feel no emotion at exposing any other part of their bodies; in cold weather they throw a loose robe over their shoulders & round their bodies made of rough Skins in the form of a blanket; Their hair is jet black & flowing down their necks & shoulders to a considerable length, & as it is in general kept very clean, it gives a peculiar grace to their persons: They sometimes wear on their heads little Osier baskets which fit close & are finely wove & they generally have beads or other ornaments appending from their ears: In their demeanour they appeard shy & bashfull & are not we believe naturally given to meretricious practices, though we have observd some of them act the arts of coquettes with considerable address.

"These Natives live in Villages of from 20 to 40 huts each which are crouded together & much larger than any we saw about the Settlements to the Northward; They are of a hemispherical form, thatchd all over with bulrushes, & each seem to contain several families; The fire is generally made in the middle of the hut & a hole is left open in the top of it as a Chimney vent for the smoke; They usually sleep on platforms which are raisd 4 or 5 feet from the floor, coverd over with a mat of bulrushes & decently raild round.

"At each Village we observd a sweating place made by digging a deep pit or cavity of from ten to 15 feet square in a bank near the water side & covering it all over with Spars & earth so as to be scarcely distinguishable from the other parts of the Bank, excepting by a small hole left open at the top for an entrance through which only one person could descend at a time by means of a post notchd with steps; We were at first puzzled to know the use of these places, till one evening at the Village near the landing place we observd them make a large fire with dried faggots in the middle of this subterraneous oven & when it was sufficiently heated & the smoke subsided a number of the Natives went down in order to be sweated, by the time they were in a state of profuse perspiration they came up again one by one & instantly plungd themselves over head into the sea, this sudden operation seemd to enfeeble them a good deal at first but they soon recoverd from it & appeard to acquire/fresh strength & vigor & went about afterwards quite naked as if nothing had happend; Those we saw submit themselves to this singular operation did not appear to labor under any acute disorder at the time, they had recourse

to it probably from custom from some slight pains or from fatigue; what ailments this mode is applicable to with them we had no opportunity during our short stay to learn.

"Near each Village was seen their burying places which are markd out by long naked poles & boards erected over the graves & variegated with red colord paint.

"We have already remarkd that the Natives were at this time busily occupied in collecting Acorns & storing them up for food, these they shell toast & dry as we do Coffee & afterwards pound them in a Mortar to coarse flower which they make into bread & eat with their fish; The Mortars used for this purpose are generally of wood though we saw some made of Stone & pretty well finishd.

"The only Weapons we saw amongst them were Bows & Arrows of the same shape & make as those about Monterrey & to the Northward & with these they were very dextrous Marksmen.

"The make & formation of their Canoe shewd no small degree of ingenuity as it is regularly built of different pieces of boards of various sizes & figures & neatly fastend together with Thongs & Sinews & glewd so close as to be quite water tight & preserves its shape as well as if it had been made of one piece, without any other Timber to strengthen it but one small thort in the middle, from thence it rises gradually & tapers to both extremities, where it is double pointed by a small notch at each end--These Canoes are from 12 to 18 feet in length & in the middle about 4 feet wide, they are large enough to carry about half a dozen of the Natives in smooth water & are extremely serviceable to them/for the purpose of fishing in the channel as we had the pleasure to experience during our stay by the plentiful supply of Fish they daily brought us--Canoes made in this manner are to be met with no where else in California, & the inducement to form them of such scanty materials might probably originate in a desire of visiting & keeping up an intercourse with the adjacent Islands which as the sea is smooth & the climate serene is frequently effected without danger.-- Their paddle we have already observd is about half the length of the Canoe, bladed at both ends & used alternately on each side.

"But the most curious article we observd amongst these Natives were their Baskets which are of various shapes & sizes & so closely workd as to hold/water, but by means of tinging the Materials of various colours they work in them figures & ornaments of the most complicated kind; We have seen the representations of different animals, the Arms of Spain, & long inscriptions workd in these Baskets by these illiterate people with a degree of exactness that was really astonishing & this we believe is chiefly performd by the Women." p. 323-26

San Diego. "We had little or no intercourse with the Natives whilst we lay here, a few of them came down once or twice nearly opposite to the Vessels, but none of them venturd on board or even along side of any of them, we conceivd it probable that this shyness might have arisen from some injunction/laid on them by the Fathers.--They have no other Canoes than a few bundles of bulrushes fastend together like those we saw at San Francisco, with these we saw them sometimes fishing in the harbour, & we were told that they are in general very dextrous in procuring a plentiful supply of fish without going out of the harbour or using any other means of embarkation." p. 339-40

Capt. C.C. Lowell on Cohuilla Indians
1854

CAPT. C.C.LOVELL'S REPORT ON COHUILLA INDIANS, 1854

Carded

The following is a copy of a report on the 'Cohuilla Indians' by C. C. Lovell, Captain 2d Infantry, dated Rancho de Jurupa, Jan. 31, 1854. It was forwarded to the Adjutant General by General J. E. Wool, Commanding the Pacific Division, April 4, 1854 and is on file in the Old Files Division of the Adjutant General's Office.

Cohuilla Indians

This Tribe is found in the southern part of California, in the county of San Bernardino, and extend from the San Geronio or Cohuilla Pass on the north, to within 20 or 30 miles of Agua Caliente on the south; the nearest rancheria or village, is about 40 miles from the Military Post at Rancho de Jurupa. They are divided into 22 rancherias or villages. A large portion of the country over which they extend is mountainous, rocky, and totally unfit for cultivation. The vallies in which they are located are generally small, and afford but little arable land, with the exception of that of San Geronio. There are no rivers found of any importance, but a number of small streams, which flow from springs in the Coast Range of mountains, and after reaching the plains are lost in the sands.

The only mountains are the Coast Range, the most lofty of which is San Bernardino, upon which redwood and pines of

luxuriant growth are found in abundance. The soil is but little cultivated by this tribe, they being by nature an indolent and improvident people, devote but little time or labor to agricultural pursuits.

The principal productions are corn, melons, and squashes, and these to a limited extent. Possessing but little ingenuity, their arts are limited, and confined to the manufacturing of baskets out of Tule or wild flag, which are used by them for various purposes.

Their huts are of a circular form, with one aperture for entrance, built of canes or poles, covered with the wild flag of the country, and made sufficiently commodious to contain from one to two families.

This Tribe number from 1000 to 1500 men, of which about two-thirds are warriors fit for field service, about 2000 women, and the same number of children. Owing to the number employed as herdsmen and laborers on different Ranchos in this and the adjacent counties, it is impracticable to arrive at their correct number. The above estimate is based upon the reports of the Chiefs of the different rancherias, and personal observation.

The government is in the hands of the Chief or Captain of each rancheria, whose acts are subject to the approval of the Chief of the Tribe. Laws are made as required, with the exception of a few standing ones, such as murder punished with

death, and marriages between relatives prohibited.

The usual mode of putting to death is by shooting with arrows, or beating with a club. Instances have been in which a murderer has been punished, by placing him in the grave dug for his victim, and burying him alive with the murdered man. When a murder is committed by poisoning, which is not of infrequent occurrence with them, the murderer is put to death by poison. The poison used is a herb known only to their medicine men. Should a dispute arise, or crime be committed, the party or parties, are brought by the Alcalde before the Captain of the Rancheria, witnesses are summoned and their testimony taken, upon which he decides the case and the nature of the punishment to be inflicted. The offender is then delivered into the hands of the Alcalde, who has his appointed agents to execute the punishment. The case, and sentence awarded, is reported to the Chief of the Tribe after being carried into effect. Should the proceedings be disapproved of, the Chief ordering the same is reprimanded. Disputes arising between members of different rancherias are disposed of by the Chief of the Tribe.

The usual mode of punishment is whipping. The offender sentenced to be whipt for some injury done another or others, has the privilege of offering skins, or such articles of wearing apparel he may possess in order to avoid the punishment. Should the injured party accept of the same, sentence is commuted, and the goods paid in lieu thereof. Otherwise the sentence is

inflicted.

The animal food in general use among them is the deer meat, rabbit, hare, ground squirrel, hawk, quail, blackbird, and small ground owl, also the grasshopper, which grows to a large size and is considered by them a very delicate morsel. The piñon or pine nut, elderberry, wild grape, the heart of the mescal plant, a small species of the 'Agave Americana', which is found in abundance in the mountains, and various other roots and berries, constitute to supply their wants.

In the wild state they wear but little clothing, such as the skins of the deer, and rabbit, also a sort of matting made out of the bark of the swamp willow prepared. Moccasins are sometimes worn by them, made out of the prepared leaves of the mescal plant. Most of these Indians have adopted the dress of the whites, by obtaining cast-off clothing from Ranchos, on which they, or some of their people, have been employed as herdsmen or laborers. Like most Indians they are fond of finery, but have no ornaments of their own manufacture. Small sea shells are sometimes worn by them in lieu of beads, which are procured from a Tribe of Indians near the coast. The feathers of the hawk and eagle are worn in their heads for ornaments.

This Tribe admit^{of} a plurality of wives. When any one of them is disposed to marry, and has made his selection, he seeks the consent of his parents, or nearest relatives, which being obtained, he sends by a friend a present of some kind to the

girl of his choice, which is considered a proposal for marriage. Should the offering be received, his suit is accepted; if not rejected.

On a day appointed, the female is decked off in such finery as she may possess, and taken in the arms of one of her male relatives, who carries her, dancing and singing, to the hut of the expectant bridegroom, all of her friends and relatives joining in the gay and festive scene, strewing food & seeds at every step, which is readily seized upon by the spectators. The relatives of the male meet them on their coming, and taking the bride carry her, dancing and singing. On their arrival at the hut of the bridegroom, who is found sitting, she is placed at his side, and baskets of seeds are then showered upon their heads by their mutual friends, to denote plenty. The couple are then left to themselves for 2 days, at the expiration of which presents are brought by their relatives, the marriage is then published by a crier, and celebrated by dancing and singing all night.

As soon as the newly married woman is found enciente, her locks are clipt and given to her mother, or some near relative, who retains them until the death of the mother, or child, on which occasion they are burnt. Immediately on the birth of a child, both mother and infant are purified in the following manner.-- A hole being excavated in the hut or some convenient place, large stones are placed therein,

and a fire kindled. After burning a sufficient length of time to heat the stones thoroughly, the embers and ashes are removed, and bundles of wild tansy thrown in. All is then covered up with the exception of a small aperture in the center, immediately over which the mother and infant are placed, wrapt in matting or skins. Cold water is then poured in upon the heated stones, which generates a large quantity of steam, so much as to be painful to the subjects. As soon as the stones become cold, the mother and child are removed, and the fire renewed. This system of purification is kept up for 3 days, during which time the friends and relatives are feasting, and singing, in honor of the event. As soon as the child can walk, a grand feast is given, with dancing and singing, for the purpose of naming it, which is done by the Father.

At the death of a person, the relatives collect for the purpose of mourning and lamenting their loss. Their grief is expressed by howling and wailing, a requiem is sung in a low plaintive tone of voice, accompanied with a rocking motion of the body, which ceremony being through with, the corpse is taken to the place of interment, accompanied by the friends and relatives of the deceased, howling and wailing. The body is then placed in the earth, wrapt in matting or some other covering. All of the effects of the

deceased together with a quantity of food is deposited with the body. The friends and relatives frequently divest themselves of their clothing, and throw it into the grave for the use of the dead.

They believe that all their race will, after death, go to the Deity they worship, whom they believe to be in the East under the Earth. That they will exist in body as in this life, in a world similar to this; that their animal wants will be bountifully supplied; that their allotted period of life is the same in the next world, as in this, at the expiration of which, both body and soul dies forever. That crime and punishment also exists there, in which world they see and converse with their God, but cannot approach him.

There is in existence among these Indians the following singular tradition in relation to the creation of the world:-- That previous to its creation, all was chaos and darkness. That two beings were suspended in the air in a bag. From whence they came nothing is known. On alighting upon the dark mass, a dispute arose between them in relation to the period of man's lifetime. One of these beings or Gods, called by them Mukata, contended that man should live forever; the other, Temeyota, was in favor of a limited period of life. The latter being the most powerful prevailed, whom they worship as their Deity and believe to be underground in the East. The former is the evil spirit and lives in the bowels of the earth. That Mukata took from his bosom the

Sun, and Temeyota, the Moon and Stars from his. These luminaries having escaped from their grasp, the dark mass immediately separated and formed Heaven and Earth, in which they took the position they now occupy. These Gods then made themselves wives of mud, and breathed the breath of life into them. One had a son and the other a daughter, which were joined in marriage, from which source spring the inhabitants of this earth. They next created the birds of the air, the beasts of the field, and every living creature, out of mud, and breathed life in them and bade them go out and seek such food as was created for their use. They believe that the Deity, Temeyota is lying under the earth on his back, and when fatigued by his position moves, in order to relieve himself, which movement causes the earth to quake. That should he turn entirely over, the earth would be overturned and destroyed.

Their dances are wholly of a religious character, and dedicated to their Deity, with the exception of one, in honor of the Eagle as the Chief of birds. An Eagle, which has been tamed and kept for the occasion, is introduced and placed in their midst, around which they circle, clapping hands, shouting and singing songs in its praise. During the dance the bird is continually pulled and hauled around by the wings, until it dies from exhaustion. The skin is then

prepared, and stuffed for the use of the children in their early dances.

Their religious dances are generally held around a fire, accompanied with clapping of hands, shouting and singing in praise of their God. During the dance they frequently blow with their breath, in order to waft their songs of praise to the ears of their Deity.

They have several different ball plays, of which the two following are the most popular among them. 1st. That of foot ball, which is a ball of large size, made of the leaves of the mescal plant. This game is played by four. Two players and one ball to each side. The two balls are placed at the starting point, at which a stake is driven into the ground, the players immediately in the rear of their respective balls; a second stake is driven in the ground, from 8 to 10 miles distant from the first. The game consists in driving the ball with their feet, from the starting point, to the second stake and back again. The side first in, wins the game. Like most of their games, it is one of a gambling nature. The object is a test of strength and endurance.

2d. That of bat ball, which is played with a ball of small size. Eight or 10 persons on a side compose a set. To each side there is one ball. Each player has a bat for the purpose of striking the ball. The game consists in driving the

ball from the starting point, at which the stake is driven in the ground, to a second stake about a mile distant from the first, and back again.

This is, also, a gambling game, at which as in all other of their games of hazard, an umpire is present, to settle any disputes which may arise in relation to the game, and hold the stakes, who receives for his services one-fourth of the amount wagered.

Their principal gambling games are Peon, and a game of arrows. The former (the game of peon) consists in guessing in which hand a small bit of stick is held, concealed by another. Four persons on a side compose a set. There is present an Indian who acts as an umpire, in the event of any dispute arising in relation to the game. He has with him 15 bits of cane or wood, as counters. The side guessing, when correct, receive a counter. When wrong, the opposite side, each side guessing in turn, and so on, until one side gains all the counters. Singers are present to add to the entertainment. They, in turn, receive a small amount for their services. This is a favorite game with them, on which they frequently wager all they possess.

The latter, (a game of Archery) in which any number of persons may engage. Each player has in his possession a bow and two arrows. He shoots the first arrow from 15 to 20 paces distant, and the second with a view to come as near the

first as practicable. The one coming nearest his first arrow counts one point. The game consists of four points. There is an umpire present to settle any disputes which may arise in relation to the game. He is paid one-fourth of the amount wagered for his services.

The only domestic animals found among them are the horse and dog. Of the former they possess but few, and those of a very inferior breed. Of the latter (like most Indians) a great number.

The game found in their vicinity is the antelope, deer, hare, rabbit and quail.

The only arms used by this Tribe are the bow and arrow, and war club. Some few have in their possession fire arms, obtained from the whites, the use of which they have an imperfect knowledge.

Their hostile excursions are mostly on foot, the few horses in their possession are used mostly as pack animals, and for the purpose of transporting them from point to point. They cannot be considered a very warlike tribe, being more disposed to lead an indolent and inactive life, than undergo the hardships and privations to which they are necessarily subjected when engaged in hostilities.

[Signed] C.S.Lovell

Captain 2d Infantry.

Capt. C.C.Lovell, Report on Cohuilla Indians, Rancho de Jurupa, Calif., Jan. 31, 1854. On file in 'Old Files Division', Adjutant General's Office, Washington, D.C. No. L 70, 1854.

Explorations - Early Spanish

Length only

Colorado River Expd. of Spanish Friars in 1810-1811 (Sust stuff!)

William Davis Robinson[✓] in a letter about the Northwest Coast, dated Jan. 15, 1821 and addressed to John H. Eaton of the U. S. Senate (published in the National Intelligencer, Jan. 25, 1821 and reprinted in Niles Register, March 10, 1821), describes an expedition of two Spanish friars up the Colorado River to its source, west to the Pacific coast and south to Monterey, 1810-1811. His account is as follows:

"In the years 1810 and 1811, 2 friars made an excursion up the river Colorado. This noble river discharges itself in the Gulf of California, about the latitude, 32,40. The bar at its mouth has 6 to 9 fathoms water on it, and the river may be ascended with a line of battle ship at least 100 miles. The friars followed the course of this river nearly 650 miles: they found the current gentle, with scarcely any impediments to its navigation by large vessels nearly the whole distance. Several fine streams emptied into the Colorado, but they did not explore their sources. They state the principal source of the Colorado, to be in the Rocky or Snowy Mountains, between latitude 40 and 41. The description they give of the country through which the Colorado flows, would induce the reader to believe that it is the finest region in the Mexican empire. They represent the banks of the river as being, in many places, 100 feet above its surface; that the whole country is a forest of

✓ Author of 'Mexico and the Mexican Revolution'.

majestic trees, and that they had never seen such exuberant vegetation. When they came to the ridge of mountains where the Colorado had its source, they proceeded a few miles on the eastern declivity of the ridge, and to their astonishment, found several streams pursuing a course nearly opposite to these, on the western side of the ridge. I presume, from the description of the friars, that the streams which thus excited their surprise, were the head waters of the Arkansas, La Platte, and some others of our great rivers, which have their sources in these regions.

The friars spent several days on the eastern side of the ridge--they passed over 6 distinct rivers, all of which, they say, were of considerable depth and width--they met several roving bands of Indians, who treated them with kindness, and conducted them, by a short rout, on their return, over the ridge to the river Colorado. The distance between the sources of the respective rivers on each side of the ridge, they represent as very trifling, not exceeding 22 or 25 leagues. They represent the ridge as full of deep ravines, and have no doubt that it would be easy to open a water communication by canals, between the rivers before mentioned. They gave a glowing description of the beauty of the country, comparing it to the hills and dales of Andalusia and Grenada! They dwell particularly on the mildness of the climate, and recommend the

immediate establishment there of two missionaries.

The original intention of the two friars, was to return to Monterey by descending the Colorado, but learning from the Indians, that at a short distance to the west, there were two other rivers as large as the Colorado, they determined on exploring the country, and accordingly, after travelling two days, they came to a spacious lake, which they described to be about 40 leagues in circumference; from this lake issued two fine rivers. They descended what they considered the largest stream, whose general course was about W.N.W. After descending about 50 leagues, they represented the river to be deep, and in many places, a mile in width. They continued their route until the river discharged itself on the coast of California, at about the latitude 43,30. They state the bar at the mouth of the river to have on it at least 20 feet water. They procured a large canoe from the Indians, and went leisurely along the coast until they reached Monterey. On their route they discovered several fine harbors and deep bays, which they describe as far superior to the port of Monterey. It is possible, some portion of the remarks of these friars may not be correct, but of the fidelity of their general statements, I have no doubt, particularly as to the important fact of their having descended a river which disembogues on the California coast, at the latitude before mentioned.

One of these friars in the year 1812, was sent from Monterey to Mexico, with despatches to the archbishop. On his route from San Blas to the city of Mexico, he was intercepted by a party of revolutionists, and was sent, with his papers, to the headquarters of the patriots. It was a copy of these papers that was put into my hands."--Niles Weekly Register, Vol. 20, pp. 22-23, March 10, 1821.

ITINERARY OF PEDRO FAGES FROM COLORADO RIVER TO
SAN GABRIEL MISSION, MARCH 1782.

San Pedro and San Pablo de Bicuner (ford of Colorado R.)				p.201	(p.69
Sierra de San Pablo				6 leagues Westward from above	" (69
Posa de Monterreyes		"	"	"	p.203 (71
El Tular	9	"	"	"	p.205 (73
Village of San Sebastian	4	"	"	"	" (73
Pools of San Gregorio	8	"	"	"	" (73
Puerto de San Carlos	5	"	"	"	207 (75
Portezuelo de San Carlos	4	"	"	"	" (75
Valle del Principe	3	"	"	"	" (75
Pass of San Patricio	2	"	"	"	" (75
Valle de San Joseph	5	"	"	"	207-209 (75-77
Agua Caliente	6	"	"	"	209 (77
Santa Ana River	7	"	"	"	" (77
Arroyo de San Antonio	4	"	"	"	" (77
San Gabriel River	5	"	"	"	211 (79
Mission San Gabriel	2	"	"	"	" (79

—Diary of Pedro Fages, Colorado R. Campaign, 1781-1782, Pubs.
Acad. Pac. Coast Hist. III, 201-211, 1913.

ITINERARY OF PEDRO FAGES FROM VILLAGE OF SAN SEBASTIAN
TO SAN GABRIEL MISSION, APRIL 1782.

Village of San Sebastian				p.223	(p.91
Three Palms	11 leagues	SW from above		p.225	(p.93
San Felipe	6 "	W from "		227	(95
Valle de San Luis (N of San Diego)	12 1/2 "	SW "		229	(97
Village of San Dieguito	5 " NW	"	San Diego	231	(99
Los Batequitos	5 " NW	"	San Dieguito	"	(99
San Mateo	7 " NW	"	Los Batequitos	"	(99
San Juan Capistrano Mission	5 " NW	"	San Mateo	"	(99
Santa Ana River	8 " NW	"	S.J.C.Mission	"	(99
San Gabriel River	7 " NW	"	Santa Ana R.	"	(99
San Gabriel Mission	2 " NW	"	San Gabriel R.	"	(99

—Diary of Pedro Fages, Colorado R. Campaign, 1781-1782, Pubs.
Acad.Pac. Coast Hist. III, 223-231, 1913.

Escalante

1776

ESCALANTE EXPEDITION, 1776.

Fathers Escalante and Dominguez, on their return from their journey into Utah in 1776, sent a letter to Gov. Pedro ^(Mendinueta) ~~Fernandez~~ from the pueblo of Zuñi, summarizing the events of the journey. The following is a translation of this letter:

"Señor: On Sunday, November 24, we arrived with joy, thanks be to God, at this Mission of Nuestra Señora de Guadalupe of Zuñi, and since the great fatigue from the difficult and long-drawn out journey and the excessive cold prevents us from going on to the Villa [Santa Fe] as soon as we would wish, we are forwarding to you a summary of the principal events until we are able to give full information about everything.

According to the plan of the journey, our course was to the north-northwest of this Villa [Santa Fe] (although at first we traveled nearly a hundred leagues to the northeast) through country of the Yutas, Payuchis, Muchuachis and Tabeguachis. After 199 leagues we arrived at the Yutas Sabuaganas, to whom we preached the gospel. The first whom we saw were a little beyond the southern point of the Sierra de la Grulla and at almost 40 degrees of latitude. These put many difficulties in our way, and tried to prevent the continuation of our journey. But, God be praised, they were all conquered without offending them. Among them there were 6 Indians, Lagunas, who in their

language are called Tympanogotzis or Tympanocuitzis. With two of these as guides, we went ahead on our course through the Yutas and through the territory of the Comanches, Yamparicas, and at the last large river, which we called San Buenaventura, and which divides the Yuta tribe from the Comanche and others of the north and northeast, we were in latitude 41° 19'. This was the greatest height which we reached in all our journey. Crossing this last river, we traveled to the west a quarter to the west-southwest and at 316 leagues from this Villa, we reached the large valley and lake of the Tympanogotzis, which we named Nuestra Señora de la Merced, because we arrived on the fourth day of the advocacy of this most pure Virgin.

Here we found the tribe more docile and affable than any of whom we had heard in these parts. We preached the Gospel with such success that they are waiting for Spaniards and friars to christianize them, the way in which they would have to live as Christians having been explained to them. All these explanations they accepted with pleasure, and in proof of their sincerity they gave us a sign on a bit of chamois skin so that we might show it to your excellency, and they gave us two Indians so that they might come here with us. One of these returned through an unexpected contingency, having traveled with us more than 40 leagues through their country; and the other kept on and is coming with our company. The necessary

hardships of so long a journey have been sweetened with the thought of bringing this soul to safety.

This valley is in the west part of an extensive mountain range, which extends from the northeast and country of the Yamparicas. It is in latitude $40^{\circ}49'$ and is watered by five rivers which empty into a large lake in the middle abounding with fish. Around its shores live the Timpanagotzis and another tribe that we could not see. This valley is of such size and has such good land and fine proportions that a province like New Mexico could be established and subsist in it alone, well supplied with all kinds of grain and herds -- as your excellency will find more elaborated in the diary and on the map. The Sabuaganas call these Indians Come-Pescado [Fish-eater] and truly they are well-named.

From the valley and lake of Nuestra Señora de la Merced of the Timpanogotzis we continued on our way toward Monte-Rey. Traveling to the south and more to the southwest, we found many people of the same docility and simplicity as the Lagunas. We preached to them as well as the slight difference in the language permitted, and all accepted the Gospel with pleasure.

These Indians whom we discovered after the Lagunas, usually have as thick and heavy a beard as the Spanish, who more frequently cut it off. And some of them wear it so long that they seem like Capuchin fathers or Bethlehemites. Besides differing from all the others in this, they pierce the cartilage of the nose and wear a small bone stuck crosswise through it. They resemble the Spanish in physiognomy.

They use the language of the Lagunas. They are an extensive and numerous tribe. The last that we saw of them, and we instructed them as much as possible, they liked us so well that on leaving us, they were set at liberty weeping, and we heard their lamentations and groans until we lost sight of them. Their name for themselves in their own language is Tyranggapui, and the valley in which they dwell, which is very extensive is in latitude $39^{\circ} 35'$. From these bearded Yutas (for so we call them because they use the Yuta language, although with notable difference) we proceeded to the southwest for Monte-Rey, and after six days we found that we had very little food, for although your excellency supplied us with enough for the entire journey, it was necessary to waste much with the Yutas, particularly with the Sabuaganas. And so, although we killed two buffalo and at the lake bought a quantity of very good dried fish, there was not enough. To this misfortune was added a copious snowfall with almost intolerable cold. For this and other reasons, as Your Excellency will see in the diary, we decided that it was inadvisable for us to try to reach Monte-Rey, and so from latitude 38° we went in a new direction toward the Great River of ^{the} Cojinina, Mogui, and Zuñi. Beyond the bearded Indians we found other people so wild and cowardly that it was with great difficulty we succeeded in making them approach us to instruct them as much as the difference in the language permitted, the Laguna Indian and the interpreter mediating. Among those nearest the grand

river there are some who plant corn and pumpkins. These are called Parusis and they are in the region farthest south in latitude $37^{\circ} 9'$. The climate of the country they inhabit is more hot than cold, as we found it. Among none of these tribes mentioned was there any information about the Spanish at Monte-Rey. Before reaching the large river and in the country of the Parussis we were entirely out of food. We could not secure a guide among all these people and so we suffered much from losing our way, delays, and hunger. Accordingly for many days we ate grass seeds, cactus and prickly pear, and finally six horses that were no longer of any use to us. We arrived at the large river at 36 degrees and a little more than half, having previously gone down as far as 36° and a half exactly. We did not find any ford there and so we travelled up river with great difficulty because the country was almost impassible, until at latitude $36^{\circ} 55'$ we found a ford.

A little more than 8 leagues after crossing the river we found a rancheria of Yutas Payuchis of the farthest west, but as cowardly and wild as the Indians mentioned on the other shore. We were two days urging them to come near us to see if we could buy some food from them and get news of Cojnina and Moqui. But they had scarcely seen us when they returned to the cliff where they were with great nimbleness. They gave the information we asked for to the Laguna Indian and to the Interpreter, also the signs of the road that led to Moqui.

and of that which led to the Cojninass, whom, they said, had gone away to gather piñon. We took the road for Cojinina through very good country. We descended as far as 35° through country of the Cojninass. We found a small but very fine cultivated plot and a ranch of theirs, but we did not see one of them. Perhaps they were in the neighboring mountain gathering piñon. In this plot which has several springs of good water for irrigation, they had planted this year corn, beans, melons, watermelons, and pumpkins, for there were remains of all of them. Besides the huts of palings, there was a little house well made from stone and mud, in which and in underground granaries were their baskets and other Indian utensils.

From here we turned toward Moqui travelling through extensive plains, where great herds and horses of the Moqui, were pastured and after 3 days, on the 16th of this month, we arrived at Oraybi, where we were well received, although on entering the pueblo for a brief space the people withstood us. We went to all the towns and preached the gospel to all, but none wished to receive it. The brevity of this letter and the shortness of time do not permit us to inform Your Excellency of all the events in Moqui, particularly in Gualpi; but we shall do it as heretofore.

The Navajos and Yutas have killed, taken captive, and robbed the Moqui, and they are now at war with them. We had such a hard time in Moqui that we were not able to observe the latitude

either by day or by night. Finally we arrived, as noted above, at this mission of Zuñi, on the 24th day of this month, having travelled 600 Spanish leagues on our whole journey. From the Laguna to near the Colorado it is a very fine road, and entirely free from enemies. From Laguna to Monte-Rey, all the country through which we travelled could be safely crossed with a few people. These are the essential items, of which now with necessary brevity we can inform Your Excellency, whose life may Our Lord prosper many years.

Mision de Nuestra Señora de Zuñi, Nov. 25, 1776.

Fr. Arand Atanasio Dominguez

Fr. Silvestre Velez de Escalante

Señor Governador Don Pedro Fermin de Mendinueta

Archivo General de Indias, Audiencia de Mexico, 89-4-7. N. 2752.
Papeleta 214.

Same in Audiencia de Guadalajara, 104-6-18, Papeleta 17.

(Copies in Library of Congress)

Translation by S. R. Clemence, 1922.

The following document is a duplicate of the preceding document. It may contain annotations and corrections not found on the original.

ESCALANTE EXPEDITION, 1776.

Fathers Escalante and Dominguez, on their return from their journey into Utah in 1776, sent a letter to ^{Governor Pedro} ~~their~~ ^{Fernin de Mendinueta} ~~Superior~~ from the pueblo of Zuñi, summarizing the events of the journey. The following is a translation of this letter:

"Señor: On Sunday, November 24, we arrived with joy, thanks be to God, at this Mission of Nuestra Señora de Guadalupe of Zuñi, and since the great fatigue from the difficult and long-drawn out journey and the excessive cold prevents us from going on to the Villa [Santa Fe] as soon as we would wish, we are forwarding to you a summary of the principal events until we are able to give full information about everything.

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language are called Tympanogotzis or Tympanocuitzis. With two of these as guides, we went ahead on our course through the Yutas and through the territory of the Comanches, Yamparicas, and at the last large river, which we called San Buenaventura, and which divides the Yuta tribe from the Comanche and others of the north and northeast, we were in latitude $41^{\circ} 19'$. This was the greatest height which we reached in all our journey. Crossing this last river, we traveled to the west a quarter to the west-southwest and at 316 leagues from this Villa, we reached the large valley and lake of the Tympanogotzis, which we named Nuestra Señora de la Merced, because we arrived on the fourth day of the advocation of this most pure Virgin.

Here we found the tribe more docile and affable than any of whom we had heard in these parts. We preached the Gospel with such success that they are waiting for Spaniards and friars to christianize them, the way in which they would have to live as Christians having been explained to them. All these explanations they accepted with pleasure, and in proof of their sincerity they gave us a sign on a bit of chamois skin so that we might show it to your excellency, and they gave us two Indians so that they might come here with us. One of these returned through an unexpected contingency, having traveled with us more than 40 leagues through their country; and the other kept on and is coming with our company. The necessary

hardships of so long a journey have been sweetened with the thought of bringing this soul to safety.

This valley is in the west part of an extensive mountain range, which extends from the northeast and country of the Yamparicas. It is in latitude $40^{\circ} 49'$ and is watered by five rivers which empty into a large lake in the middle abounding with fish. Around its shores live the Timpanagotzis and another tribe that we could not see. This valley is of such size and has such good land and fine proportions that a province like New Mexico could be established and subsist in it alone, well supplied with all kinds of grain and herds -- as your excellency will find more elaborated in the diary and on the map. The Sabuaganas call these Indians Come-Pescado (Fish-eater) and truly they are well-named.

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Escalante 4

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The Navajos and Yutas have killed, taken captive, and robbed the Moqui, and they are now at war with them. We had such a hard time in Moqui that we were not able to observe the latitude

Escalante 7

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Mision de Nuestra Señora de Zuñi, Nov. 25, 1776.

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Archivo General de Indias, Audiencia de Mexico, 89-4-7. N. 2752.
Papeleta 214.

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(Copies in Library of Congress)

Translation by S. R. Clemence, 1922.

Estudillo. — Chief Tatxil + his aid
against Colorado R. Indian,

CHIEF IATINIL AND HIS AID IN CAMPAIGN AGAINST
INDIANS OF COLORADO RIVER REGION

José Maria Estudillo (a native Californian) in notes dictated for the Bancroft Library, tells of meeting the Indian Chief Iatiñil, and of how he once helped Macedonio Gonzalez in a battle with the Indians of the Colorado River Region commanded by Cartucho:

"Macedonio Gonzalez told me the story of a terrible [16] battle in which he, with a few soldiers who accompanied him, was exposed to great danger, and from which he came out with two or three arrow wounds in his body, one of them in his neck. In this battle he was surrounded by the Indians, who cut off all communication with the place so that he had to stay and was not able to use his fire-arms. The Indians were commanded by Cartucho and other brave and daring chief of the Colorado region; and had it not been for the celebrated Chief Iatiñil, who was very [17] friendly to the white people, and who with his own people went to Macedonio's aid to fight the other Indians, he with his companions would undoubtedly have perished. Iatiñil had missed him and had set out to find him in the midst of the combat, and not finding him where he expected to see him, suspected that the enemy had cut him off in a canyon. This was in the mountain toward Santa Catarina. He ran to his aid with his warriors, crossed the canyon, rushing in with outstretched line, and joined

him. His Indians already had the greater advantage and [17]
forced the enemy to ascend the hills. Then they succeeded
in getting to their supplies, and the enemy stopped attack-
ing them and retired precipitately. There were many dead
on the field. From this it happened that Macedonio hence-
forth called Iatiñil 'Friend'. He told me of this title
that was given him, for in October 1863, I met Iatiñil
at the Tecate Ranch (on the frontier of Lower California
and belonging to Señor Bandini) where I kept my flocks
because of the scarcity of grass that our ranches were
suffering. Iatiñil asked me if I knew where his Friend [18]
Macedonio was, remembering my friendship for him. I told
him that I knew Macedonio was on our San Jacinto Ranch in
good health.

Iatiñil was a man small in body, but large of soul.
He was advanced in age and blind. In 1877 I asked some of
them there about him and was told that they thought he was
dead. On the occasion of my meeting with him, Iatiñil
told me that he had always been friendly to the white peo-
ple and fought with them against the barbarians. The end
of the meeting was that he had come to see me (because he
had at some time heard the name of my father) to tell me
that he and his people were hungry, and I had 3 bulls killed
for him to take to them. He spoke very kindly of Juan
Bandini, whom he had known well.

José Maria Estudillo, Datos Historicos sobre de Alta Calif.
[Historical Facts concerning Old Calif.] pp. 16-18,
MS, Bancroft Library, 1878.

Translation by S. R. Clemence.

Armijo's exped from Santa Fe to
San Gabriel

1829-1830

ARMIJO'S EXPEDITION FROM SANTA FE TO SAN GABRIEL, CALIF., 1829-30.

Antonio Armijo in 1829-30 led an expedition of Mexican traders from Santa Fe, New Mexico to San Gabriel, Calif. by a route north of the Grand Canyon. He kept a daily record of their journey, published in the 'Registro Oficial del Gobierno de los Estados Unidos' (Mexico 1830), a French translation of which occurs in 'Bulletin de la Société de Géographie, Paris (Ser.2, 3, 316-323, 1835).

Armijo's diary was forwarded to the Minister of Interior and Foreign Relations of Mexico by José Antonio Chavez, Jefe Politico of North Mexico, accompanied by a note dated May 14, 1830, in which Chavez states that the preceding year Armijo's company of 60 citizens left Santa Fe for California to exchange their produce for mules. He says they made their journey through hitherto unknown deserts, encountering numerous savage tribes, and often forced to retrace their way or make detours, and thus without map or compass succeeded in discovering a new route to the Californias.

Armijo's diary is as follows (from the French translation) --

Diary which I, Citizen Antonio Armijo, kept while leader of an expedition for the discovery of a road to the Californias, appointed by Citizen ^{Jose} Antonio Chavez, Jefe Politico of the Territory of North Mexico.

November 1829

7. Left district of Abiquisi [Abiquiu] and went as far as Rio Puerco.
8. Halted.
9. El Arroyo de Agua.
10. El Capulin.
11. Water of Cañon Largo.
12. Mouth of Cañon Largo.
13. Cañon Largo.
14. Lake of Cañon Largo. Here we found a settlement of "Nabakhos (Navajóes)".
15. San Juan River.
16. Halted at this river.
17. Las Animas River.
18. Small spring at edge of La Plata River.
19. San Lázaro River. [Mansos - Hill]
20. Halted at San Lázaro River.
21. San Juan River again. At this place found 10 Nabakhos.
22. Little spring of Sierra de Navajó.
23. River which descends on other side of aforesaid mountain. There we found a settlement of Nabakhos. We took from them an Indian, praised by several men of the expedition, together with 11 mounts for the journey, so that he might show us the road, as far as he knew it, and at the same time protect us from the habitual thefts of those of his tribe.
24. El Ojito Escondido [Hidden Spring].
25. Little Cañon of Arroyo de Chelly.
26. Halted at Little Cañon of Arroyo de Chelli.
27. Artesanales of rock.

28. Lake of the Pass of Las Lemitas. [Lemitas ? = Low hills]
29. Aguage del Cuervo [Watering place of the Crow].
30. Aguage [Watering place] of the "Payuches (Payoutches)" where 3 Indians were found with whom we had no trouble. It was necessary to go on foot down a canyon and to ascend it carrying our baggage by hand.

December 1829

1. Laguna des Milpitas. That day we had to descend the canyon on foot.
2. Ojito del Picacho [Little Spring of the Summit]. Today I went exploring with Salvador Maes.
3. Rough canyon of the descent and ascent of the Fathers. Necessary to descend and ascend on foot and carry baggage.
4. Halted. I returned from my explorations, which were without incident.
5. Point of the Mesa of the Rio Grande, known in the Californias by the name of Rio Colorado.
6. Rio Grande. Ford of the Fathers. Today the ford was recognized and found practicable. While crossing three men noted the very fresh trail of three persons and followed it until night without overtaking them.
7. Halted. The three men rejoined us and reported the above.
8. We prepared the baggage for ascending the canyon, the one which had terrified the Fathers.
9. Cañon Blanco [White Cañon]. Permanent water.
10. Artenejal at rim of Colorado. Today we found a settlement of "Payuches (Payoutches)", with whom we had no trouble.
11. ^{ojito?} Rito del Cañon de la Ceja [Little spring of the Cañon of the ^{Rim}]
12. At top of La Ceja Mountain [Mountain at Rim]. No water.
13. Pueblo Colorado. No water. Supplied it from snow.
14. ^{ojito?} Rito del Carnero.

Armijo

4

Dec. 1829

15. Agua de la Vieja.
16. Llano del Cayote [Plain]. No water.
17. El Cañon Caloso.
18. Halted. Went out to reconnoitre, but no news.
19. Cañon del Agua Hedionda. Permanent.
20. Severo River.
21. Halted. Went out to explore.
22. Rio de las Milpas.
23. Arroyo de las Calabacillas.
24. At foot of same Rio de las Milpas.
25. We found ourselves again on the Severo River, where scouts were sent out.
26. Same river. Descending.
27. Same. Found a settlement of Indians with rings in their noses. Had no trouble with them, since they were peaceable and timid.
28. Same river. Descending.
29. Marsh of same river.
30. Same river.
31. Same. The scouts rejoined us.

January 1830.

1. Rio Grande [Colorado] again. Citizen Rafael Rivera left the troop which he had rejoined the night before.
2. Rio Grande. Descending. Road rough.
3. Same.

4. Halted today. Party went out to find Rivera.
5. Halted. Party came back without finding him.
6. Arroyo de la Yerba del Manso. Sent out again to find Rivera.
7. Halted. While awaiting return of scouts, Rivera returned reporting that he found villages of the "Coutcha Payoutches (Cucha Payuches)" and of the Hayâtas and had observed the ford where he had crossed the preceding year when he went to Sonora.
8. Halted. The scouts sent out to look for Rivera returned without news and went out again to reconnoitre.
9. El Arroyo Salado.
10. Laguna desséchée [Dry Lake].
11. Ojito des Tortugas.
12. Pass without water.
13. Ojitos Salados [Little Salt Springs].
14. River of the "Payuches (Rivière des Payoutches)", where a settlement of peaceful people was found, in consequence of which nothing happened.
15. Same river, descending.
16. Rio Salitroso (Saltpetre River) where the scouts, to whom nothing had happened, rejoined us.
17. Camp without water.
18. Laguna del Milagro [Lake of the Miracle].
19. Ojito del Malpais [Little spring of the bad country].
20. Camp without water.
21. Arroyo of the "Hayatas (Hayâtas)", at the end of which the road from Moqui stopped--frequented by the Moquines who traded in shells with the Hayâtas.

Jan. 1830

22. Same arroyo, descending.
23. Same. Ate a horse.
24. Same.
25. Same.
26. Same. Ate a mule belonging to Don Miguel Valdés.
27. Same arroyo. Our scouts came back well supplied with food from the settlement of San Bernardino.
28. Canyon of San Bernardino.
29. Place of San José.
30. La Fuente.
31. Mission San Gabriel.

Returned over same road . . . arrived today April 25, 1830.

Antonio Armijo.

Copy

Santa Fe, May 14, 1830.

Chavez

Estudillo - Tulare Lake 1819

ESTUDILLO: EXPEDITION TO TULARE LAKE AND FOOTHILLS 1819

Diary of the expedition made to the Tulares by Lieut. Don José Ma Estudillo, commander of the Royal Presidio of Monterey, acting on the superior order of the Governor of Nueva California, Colonel Don Pablo Vicente de Sola, to visit and examine the gentile rancherias and to capture the Christians and wild Indians and to punish them when necessary, which he started out on today, October 17, 1819 with a sergeant, three captains, and 26 soldiers in his company.

Sunday, Oct. 17, 1819.-- After having heard mass and sermon, celebrated by the Rev. Father Prefect Fr. Vicente Francisco de Sarria, set out from the Presidio at 10:45 A. M. and at half past one in the afternoon arrived at the rancho of Real Hacienda, and having taken 183 horses, set out to sleep at Punta de Zanjones, which we reached at prayers. 8 leagues distant from Monterey.

Monday, Oct. 18.--At 5 o'clock in the morning set out from this place and reached La Soledad [Mission] at 11, and at 2 in the afternoon together with the Indian Antonio and Victor, Tulareños, set out for Los Ositos, which we reached at 6 in the afternoon. 13 leagues distant from where we set out.

Tuesday, Oct. 19.--At 5:30 in the morning set out from Los Ositos, and slept at the spring at the Cañon of San Miguel. Distance 10-1/2 leagues.

Estudillo, 1819 -2

Wednesday, Oct. 20.--Set out from La Poza at daybreak and reached San Miguel at 10 in the morning, 7 leagues from La Poza. . . .

Thursday, Oct. 21.--After mass set out toward the E to sleep at the place called Agua Dulce, 7-1/2 leagues away.

Friday, Oct. 22.--At five in the morning set out toward the E(oriente); at 8 took to the E (este) and at 4 P. M. reached the place called Los Ultimos Alisos, 15 leagues from the starting place over low hills, of saltpetre and Bofas with springs of very healthful water.

Saturday, Oct. 23.--Having had news of finding 2 water-ways (Zanjones) that there are on the way to the rancheria of Bubal, full of water and an obstacle to the journey, I sent the sergeant with 2 soldiers and Indians on foot to examine them and to find a crossing, and if there was none, to construct a raft, with orders for one of them to return with information concerning their observations, so that the troop might set out. At four in the afternoon, I received word from the sergeant that they had not found a crossing and were making rafts. Breaking camp, we went down to the plain of the Tulares, a beautiful view, from N to S lagoons extending farther than the eye can see, and stretching from E to W, I judged, about 28 or 30 leagues. At 10 o'clock at night we reached the first zanjon and crossed it, the horses swimming with some difficulty.

Kept on to the NE, traveling until one on the morning of the 24th, and overtook one of the Indian explorers, who told me that he had found no raft in the Zanjón of Bubal, and that the gentiles had left the rancheria. I reached this Zanjón at 3 A. M. Rafts were constructed on which the troops and supplies were ferried across. I examined the site where the gentiles had their huts, which was 12 leagues from Los Alamos, and it showed that some days since, they had moved to another place. I camped here to rest the troops and feed the beasts, a little distance from the shore of the Zanjón and tular with its nitrous soil. Knowing that the gentile Indian, called Gabriel by the soldiers and belonging to this rancheria, had always been much attached to the troop and with his companions had gone with the troop to every place, and confronted with the news of his absence, I judged that they had some news, as much from this as from the fact that they had not stopped nor visited the fathers of San Miguel Mission for two years, though they had always been received with the affection befitting an apostolic minister.

At eleven o'clock I saw two gentile Indians at some distance. I sent to overtake them and have them brought to the camp. On being thoroughly examined, after much work, they told me that some Indians who had gone to San Miguel Mission at the end of September for the fiesta, had returned saying

and insisting that at this time troops were to come and capture all the fugitive Christians and to carry off captive all the gentiles because they sheltered them. When they were told this, they were frightened and some had gone to the interior of the Lagoon, others scattered as soon as they heard the news. That on Thursday, the 21st, they received word from the rancheria of Tache through Christians who came from Soledad, that on the 18th I had set out from that mission, for the purpose of hunting them, capturing the wild Indians and punishing the gentiles. That the chief had set out for the aforementioned with some Christians who wanted to go away, and they did not know whether the gentiles of Tache were awaiting us or had moved their rancheria. That the Indian Gabriel had gone to the fiesta of Buнавista with other Indians. That as soon as they received from Soledad the news of our crossing they had maintained a watch, and we had been observed from the afternoon of the 23rd, and our method of crossing the zanjón noted, as well as the road that we took at first; and that the Indians who remained were together at a creek about 5 miles away. From which information I decided to send out to capture them, having learned from these gentiles that they could go on foot, since there was little water.

Monday, Oct. 25.--I sent them out, watchfully, at two in the morning for the part of the rancheria of Bubal about 5 leagues away according to the 2 gentiles. At 11 they returned

with 45 persons of both sexes, including the Christian Liberata, who with permission had come more than a year ago to get well and who they told me, had kept himself concealed because he was afraid. That the other Indians were scattered on the Lake. That the Indian Gabriel, although he was in Buenavista, was much afraid because of the incident that happened two years ago with the Luiseno Indians. As I have said before this Indian, although gentile, is named and known as Gabriel. He is not a chief but is greatly feared by all the people of the valley and renowned because of the circumstance of his goodwill for the troop. In virtue of which I sent to inform him of my arrival and tell him not to be afraid. That I would expect him on the 30th in the neighborhood of Tontache together with all the Christian fugitives, and that I would give them a pardon on paper so that they might return to San Miguel Mission.

At 3 in the afternoon the old Indian chief of Bubal named Chape with his wife arrived at the camp with a present of fish for me and told me that while they were fishing on the lake Anastasio, a Christian from San Miguel appeared and told him of the arrival of the troop at the rancheria, and that the people were taken away, and that he immediately came away, and that the old women that were left there because they could

not follow us, told him that I was awaiting him here, and had given them very good treatment, the news being false that had been told them. I exhorted them all, particularly the old men and children to become Christians, treating them with the greatest kindness, and warning them not to detain nor follow any of them that came without permission, and to dismiss them all, giving them liberty to withdraw to their missions, but they all begged to remain that night to fish and kill ducks, for all the people, to which I yielded, and they did so, killing an abundance of large Majarron and ducks enough for all.

Tuesday, Oct. 26.--After having remained with the gentiles so that they might all unite and come to live on their lands without fear of the troop, we set out from this place at 6 A. M. for the great plain, taking the road to the S to get acquainted with it, and at a distance of 6 leagues on this road passed the Cañada of the Arroyo of San Cayetano (called by the natives Agspa). Set out from this canada of Agspa, arriving at the entrance where are the foot hills of the Sierra Nevada at 6:30 P. M. with the horses and mules lame and weary, because they had not eaten for three days, counting today and going through lands nitrous and hard to cross, and without water today (6 leagues for which reason three horses and a wornout mule were left on the road). Having found good pasture and water I decided to rest until morning.

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Wednesday, Oct. 27.--The horses and the wornout mule were captured yesterday. Before and after sunrise, I examined with the naked eye and with glasses the mountains and the canyon called Agspa by the natives (and San Cayetano by Lieut. Gabriel Moraga), whose rancheria is located in the interior of it, and whose Gentiles were at the fiesta of Buнавista. It is a beautiful sight, all of it together with the mountain being covered with beautiful oaks and live oaks, poplars and willows. Its water runs for a short distance in time of drought, but is very good. Those who passed down the canyon in 1806 say that it was not so broad nor so well-covered with trees. According to the signs, the rancheria is composed of 400 including both sexes and all ages.

Thursday, Oct. 28.--At 6 A. M. set out to the N and at 9 reached the Arroyo de Coyaipich, a distance of 4 leagues, leaving to the W the hill or mountain, which the Lieut. Don Gabriel Moraga named San Pedro on the expedition which he made in 1806. Seeing two Indians at a great distance, I overtook them and they told me that they were afraid, and I reassured them and they took me to the rancheria of the same name, its chief named Tuka and numbering about 200 people. I went on for the river of San Gabriel with two guides from this rancheria, through country level and bofa until entering a large oak

forest in which I found the rancheria named Choynoco (Choynocko on the bank of an arroyo that has water in a few springs) 8 leagues distant, whose chief and the greater part of the people were at a fiesta at a rancheria in the neighboring mountain named Chischa about 8 leagues away. I turned in that direction and arrived at sunset at the neighboring Arroyo which I called El Llanto del Capitan del Chischa [=The weeping of the Chief of Chischa], because I found the chief in it weeping for the death of his two brothers and six sisters, for which reason he was celebrating the funeral feast and had left the rancheria of the oaks.

This chief named Joasps told me that he with his wife and family and brother had withdrawn this day to this site to weep for the death of their relatives. They alone, because on the following day they had to have all the invited ones at their rancheria, and he entreated me so that I resolved to pass the night in this place, for in the morning they would be in the aforementioned rancheria and he and his people would open the road to give water to the horses; and when I yielded to his urging he manifested much content, giving to all fresh fish and pinole and atole, and offered to leave with his family in the morning with my troop. His conduct throughout was majestic and affable. He declared that he had never seen

soldiers in his country and had only heard years ago of their crossing below (This was Moraga in 1806) to the S and that there were as many from the troop as from the Mission; that he had wanted and resolved to see the Presidios, but that he had refrained from going because there were enemies in the vicinity, who would kill or illtreat him. I did my best to remove this fear, and he promised me to come to Monterey, and I gave him a paper, which he appreciated greatly, so that he would be received by the guard.

The three places that I visited today with him, on my arrival hid their women and children, and as soon as they asked and found out that no Friar accompanied me, they brought them out and presented them to me.

Having heard that there was a San Miguel Christian with two horses at the feast, I spoke of it to Chief Joasps, and he immediately sent for him, and he arrived at nine o'clock at night accompanied by a gaily decorated Indian youth, 22 or 24 years old, chief of Choinoco, and two other Indians, who begged me to pardon him, as he was a relative of theirs, and invited me in the name of the other chiefs who had assembled there; and said that those of the Telame and he offered, if I arrived with wornout horses to take care of them until my return, if I would leave them there, for he had on his lands water and

pasture in abundance. I answered him that in the morning I was going to visit them all, and having good horses thanked them for the offer, at which he departed, and I passed the night with suitable precautions.

Friday, Oct. 29.--At 6 A. M. with due order I set out accompanied by the chief Tejoasps for his rancheria toward the northern foothills of the mountain, which I reached at 8 o'clock. Seven chiefs from several rancherias of the oak grove came out to receive me, 2 of them chiefs of Telame, one from Choinoco, and the other 4 from the neighborhood of the same mountain, all arranged in good order with their people in front of the wall that formed the rancheria of Chischa, whose chief Joasps, as I have said before, was having a funeral feast, which was done in the following manner. They painted their faces black like great blackened balls, and passed the entire night giving mournful cries like hoarse weeping. The next day, they washed and painted, and formed their dance by rancherias. At the end the giver of the feast, after having given them a great deal to eat--fish that they catch in the river, elk, deer, and antelope meat, of which there is an abundance, atole and pinole--paid all of them with beads and baskets, and they went away for their own country. As soon as I arrived, all the chiefs by means of interpreters, invited

me urgently, at which having previously taken suitable precautions without their knowing it, I sent away my horse, and accompanied by the interpreters went within the rancheria with them. With due reserve, in the wall that forms the rancheria of Chischa I counted in file 437 Indian youths all armed, and about 600 women and children all placed in front of it, whose length which I measured as I walked was 358 paces which would make 626 varas[1721.5 feet] and in the rear 432 paces or 756 varas [2079 feet], all of rushes (petate) and branches of willow. Then I went opposite where the invited guests were lodged, and as they all, men and women and boys and girls were presented to me in a confused mass, I could not count them, as I did those of Chischa, but there were perhaps 600 men. All the women of the huts of Chischa were busy grinding pinole from several seeds, cooking rice (?)--arroz--and making bread of it, and with large baskets of very thick acorn atole.

After I finished my visit to all the chiefs, I gave them to understand that the reason for my visit to their country was the order of the Great Chief (for so I named the Señor Governor) and they assured me that they had no more Christians, that the one they gave up to me from Choynoco, did not come through their lands, for they were far from the Missions. And Joasps of Chischa again told me that no troop had ever been

there, nor had they knowledge of any until now, and I gave him to understand that I was much pleased.

Chief Joasps and his people as well as the other guests began to present me with baskets of all sizes, pinole and atole to eat, but not having anything with which to reciprocate, with great affability I excused myself from receiving anything, telling them all that I had to go a long way and could not carry anything, but if they wanted to come to see me some day at the Presidio and bring it, they would all be very well received, with which they were satisfied. But they begged me to permit the troop to stroll among them and to eat, and I sent them in parties under the sergeant and captain, giving them strict orders not to touch anything except to taste the food which was offered them, and the Indians were well pleased.

At eleven that day the chief of Notonto arrived and was presented to me by the assembled gentiles, and after having been told that I would soon be at his rancheria, he withdrew with them.

At one o'clock there came to the feast from the interior of the Sierra Nevada and from the rancheria that they call Apalame, four chiefs named Chomulk, Gilmosts, Ogmort and Gulstos with 111 Indian men and women, who had never seen troops. These Indians presented themselves at the top of the hill and sent word of their arrival to Joasps, asking who we were and

seeking permission to enter in a skirmish killing dogs and hens. He told them who we were, and they staged their arrival in a sort of masquerade, killing with their arrows some dogs and hens, for which they paid with beads, and prepared to eat them, well content. All the people and particularly the chief urged me strongly to spend the night and the following day with them at the feast, but I left them satisfied, telling them that I had far to go and but little time, and that I intended to leave in the afternoon and to sleep at Telame. In the conversation that I had with Joasps, the chief of Chischa, he told me that he and his people went up by several places to the top of the mountain to gather pinons, and that in some places there were areas of good land, and that they could be easily reached by horse, but that they were very large. From the people from the interior I had it also more particularly and from the people that there are on the other side, who told me that they made their gatherings of piñons and seeds on both sides, but that they did not go in much, because the other inhabitants are bad people, and that there are three mountains, although not so large as this, with very large trees of acorns, which must be oaks (robles); that they have not seen people like us.

At 3 P. M. I started to set out for Telame with guides

from Chischa and from said rancheria and having made only a short turn in the meanwhile to the banks of San Gabriel River joining the same sierra. There were in it more than a hundred women young and old, with children, all of them distilling their atole in large baskets, and others cooking and grinding them, and at most there began to come out from the willows about 200 people of all ages and kinds who approached me and saluted me without any fear, those who entered in their huts of Chischa, and the troop being mounted, we set out and arrived at Telame at 5:30 P. M. which was located about 5 leagues W and where I found 14 old women and 9 old men who were not at the feast. At dusk several other Indians arrived and they went out and in all there were 47. One of the old women came to the camp and presented me with a small chicken for supper, and I reciprocated with corn pinole.

Saturday, Oct. 30.--At 5 A. M. I set out for Tontache with guides which the Indians contributed. Starting for the great oak grove we followed several directions to the E, the W, the N, and the S because of the numerous arroyos, tulares and zanjons that there are until at 2 in the afternoon when we turned to the W on which road we crossed San Gabriel River and arrived at the place called La Cruz, which is on its bank, at 4, having traveled 13 leagues during the day. At 5, 4 In-

dians arrived from the ranheria of Tontache bringing me presents of fish and ducks, and inviting me in the morning to come to their ranheria, for although the chief was at Buнавista with half of the people, those who remained in it wanted to receive and become acquainted with the troop, for those from La Soledad had told them of our coming. I accepted the fish and ducks, and reciprocated with dry meat and pinole, and told them I was glad that they knew that I was coming to see them, and that in the morning I would go to their ranheria, and that they must have the Christians in it ready for me to pardon and to send to their Mission, and that we would talk afterwards, and I dismissed them, but 2 of them willingly remained to act as guides.

Sunday, Oct. 31.--After having said the rosary, I set out at 7 in the morning for the ranheria of Tontache, which I reached at a distance of 3-1/2 leagues to the W located on the edge of the Laguna de Bubal on miry land so that the horses could not cross and very nitrous, for which reason I proceeded with only one soldier among the Indians. I counted 103 Indians, brave and robust youths, and about 200 people including women, old men, boys, and girls. They brought me 5 Christians from San Miguel, and I sent them with a vaquero to their mission. The gentiles begged me to pardon them, for they were all their sons or brothers. They ratified the fact

that the news of my coming was communicated by the people of Tache, who had heard it from those of La Soledad, and that it had spread throughout the valley and I would find no one in their rancherias especially in those of the N who were horse-killers, for they had all scattered to the mountains and tulares. They themselves had remained on their ground because they knew they had done no wrong, all except some timid ones who had withdrawn to the interior of the Lake and did not want to come out, and others who were at the festivities at Buenavista. While thus occupied I learned of the arrival of an Indian from Buenavista who said that Lieut. Gabriel Moraga had reached there 4 days ago, and that he could do nothing because the Indians had gone to the Lake, and that the visitors had scattered with fear, and he had come with the news. At 12 o'clock I returned to the place from which I set out, which I reached at 2 o'clock.

Monday, Nov. 1.--At 5 A. M. I began my march to the N for the rancheria of Tache about 12 leagues away, which site or place where it was previously, I reached at 4 P. M. through nitrous lands, miry and with very large tulares, and having with much difficulty crossed 4 zanjones, full of water, and so miry that in one of them, the horse belonging to the soldier Ignacio Soto could not get out, and he and his arms got all wet.

Coming in sight of Rio del Reyes, 5 Indians were sighted a league away, who were going in the direction of the Tular, and although I sent the Indian interpreter Antonio, to overtake them so that I might talk to them, he could not follow. Realizing this and seeing that we could not cross the marshes, I sent another of his companions, to follow him. He brought me the news that all the Indians had scattered because they were afraid of us, for Agustin and Pascual, neophytes of Soledad Mission, sent word to them, as soon as they saw me leave, that I was coming to capture the Christians and to kill them all, for which reason 2 chiefs with 9 Christians immediately took the road to the Mission, and the others had gone in various directions. I then sent a native Indian of this country, called Victor, to make them understand the contrary, and tell them not to believe the fugitive Christians, and that the Gentiles were to come to me. He returned at 9 o'clock at night with two of them, who told me the same as Antonio, and that perhaps the chiefs that were on the way to Soledad would arrive that night. I made them understand the contrary, and that I was astonished that this rancheria having been so friendly with the troop which had come to help them several times and to fight against their enemies until they made them their friends, that they should have believed the word of the Christians until they had suf-

ficient proof, and much less that of the wild Indians that spoke with no more authority; and that they had not come forth to receive me, as they had always done with the troop. To which they answered that their only reason was the information from Agustin and Pascual, and they believed them because it was true that those Christians were with them, and so the afore-mentioned Chiefs went to deliver up those that they could carry, and to ask why we wanted to do them so much harm, since they had never taken or killed horses of the troop before, although they had taken care of them many times. I made them understand that the word sent them by Agustin and Pascual was wrong, but that it was true that I was going to capture and send back all the Christian Indians to the Missions, and that if they wanted to keep our friendship as they had up to the present, they must not shelter anyone, and as soon as they presented themselves from any Mission, condemn their flight, and if they were relatives, do the same; and that they were to get word to their companions that I wanted to see them and get acquainted with them. They remained and in the morning they went together and got fish as they had always done.

At 10 at night an Indian came in splendor to camp sent from the rancheria of Notonto to know if I had reached this place, for the Chief Taijya had returned from the funeral feast of

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Chischa, and told them that I was not coming to do them the harm prophecied by the angry ones from Soledad, and they wanted to get acquainted with me and were waiting for me in their rancheria whose people, this chief sent word, were getting fish for mine. That, as they had not killed any horses, nor sheltered any fugitive Christians they were not at all afraid, and that they had set out to the good land to receive us. That if they had before fought the troop it had been because of lies that had been told them. I assured them that they had done well, that they must never flee from the troop nor fear them, and having to speak with the people of Tache, I could not go there immediately, but would be there on the third day in the morning. So pleasing was the deportment of this Indian youth who came to speak with me, that I presented him with a red handkerchief, not having anything else, and a little corn pinole, with which he went away immediately, seemingly much pleased.

Tuesday, Nov. 2.--The horses being much wornout and the troop dirty, I rested here this day to attract the scattered gentiles while the former rested and the soldiers washed.

At 9 A. M. the 4 chiefs of Tache, named Mariano Ticsar, Goolill, Cullas, and Chilara presented themselves to me--all from this same rancheria, accompanied by 37 Indian youths pre-

pared with nets to catch fish in Rio del Reyes, which they did in my presence, swimming with great agility, then diving and when below water some 5 credos, and at the least 3, as I myself saw. After they had caught enough fish I turned to show them to all, being aware that they were all scattered and living in the Lake and they would come out to their old territory without fear. Not seeing them all together I told them, that I would go alone to the part of the rancheria which they said was near, to which they answered that I could go on horseback up to a certain place, and then they would take me on a raft. I agreed to this with pleasure, and they immediately sent word to prepare a raft and entertainment. As soon as the troop learned my resolution they were opposed to it, saying that it was exposing me to their transgression, as had happened before when entering other rancherias alone, and especially in this case, because it was in water and tule, which could not be entered in case of necessity, which I held was groundless as I knew they were not malicious and had said so to the gentiles, and in the afternoon I would go accompanied by only the sergeant. I had previously examined the munitions which got wet when the soldier Ignacio Soto crossed the Zanjon and ordered him to expose the powder to the sun and seeing some cartridges compressed with it, I took some powder to test its activity,

and it burned my right hand, I could not now gratify my desire to see the condition of this part of the rancheria of Tache, and I told the gentiles so and they seemed very sorry, and I sent them away accompanied by some friendly Indians who were to bring me some information. They returned later saying that they found these gentiles living in the water and tule on a large raft, without light or hot food, and having made the old men and women understand what I had said, they sent word the same night to inform the scattered ones to assemble. The troop seeing my intention was frustrated told me that they had already resolved not to let me go alone. The chiefs Mariano Ticsar and Cullas told me that they had delivered at Soledad all the Christians that could be caught the preceding night and that they were not sheltering any fugitive Christians at all.

At 11 P. M. the friendly Indians returned accompanied by the chiefs Cullas and Chilara, who were to guide us to the rancheria of Notonto where I was going.

Wednesday, Nov. 3.--At 5 in the morning at the time of our departure, a messenger came to me from Tontache to tell me that Lieut. Gabriel Moraga had returned to Lake Buenavista and surprised the Indians in a canyon, taking 9 Christians prisoners. That all the Indians had fled and the Indian that

brought the news left Buenavista on the 30th and traveled day and night. That they had just received word from the North that the troop of San Francisco had fought and killed many Indians, and that these had killed a soldier and wounded several. I sent back the Gentile to tell his companions that it was false that one soldier had been killed and others wounded.

At 6 A. M. after receiving the message sent by the Indian from Tontache, I set out for the rancheria of Notonto, travelling N about $6\frac{1}{2}$ leagues, which I found located on the bank of Rio de Reyes on soil nitrous and with tule .. Two leagues before arriving 2 Indians from these same Notontos, came to meet me on the road, one of them with 3 cakes of bread and rice which he presented to the guides of Tache and the other Indians who accompanied me, and they told me that they were expecting me. In sight of the rancheria and 1700 varas [4675 feet] from it, an Indian called Manuel presented himself to me, saying through the interpreter Antonio, in the name of all the chiefs that they had gathered together and assembled as I had desired. I answered that the reunion was commendable and that I was going to be with them all. To which he responded that he was going to tell them and that they were watching for me. I sent him off in haste and at once turned to perfect precautions which I had taken in anticipation, and before the arrival of the Indians I presented myself as in battle by means of a pistol shot before the rancheria, whose people were drawn up in double line and without arms (for as it is the

most bellicose that is known in these parts, I informed them by the first messenger that no Indian with arrow in hand should present himself before me, for this action alone would be enough to draw blood and for me to treat them as enemies). Accompanied by 4 soldiers and an interpreter I went into the midst of the Indians, and at this ordered all the chiefs to present themselves to me. They were the following; Taijya, the old chief, and Chata, his nephew, the new chief of the Notontos, Coytisa, chief of Gumilchi, Guchaita (and Hocha, chiefs of Guchetema, Guchalne, chief of Tategüy. The first I had to say was to give weight to the boldness of their sending me word as to what it was that I wanted.-

[Unfinished translation. Priestley abstracts the rest of the diary as follows: "Leaving Notonto, the Spaniards went E 4 leagues, crossed the Kings and spent the night on its bank. Next day they moved NW 15 leagues from Notonto to the Pozas de San Pablo, and then to the San Joaquin, along the tular, reaching Tape, which had been moved. On the 6th and 7th the expedition moved 24 leagues down the San Joaquin, 12 more on the 9th, and turned W to the Arroyo de Santa Rita on the 10th, bound for the presidio. Next day eleven leagues were traveled to San Luis Gonzaga. The party reached San Juan Bautista on the 3rd and Monterey on the 16th."]

Estudillo, 1819 -24

Estudillo, José María, Diaro de la espedicion hecha á los tulares por el teniente D. José Maria Estudillo comadante. del Real Presidio de Monterey, consecuente á superior orden del Señor Gobernador de la Nueva Calif. Coronel D. Pablo Vicente de Sola, para visitar y reconocer las rancherias de gentile y recoger los Cristianos zimarrones, y su castigo en caso necesario, le que emprendió hoy 17 de Octubre de 1819, con un sargento, tres cabos, y veinte y seis soldados de su compania, 1819, Original MS, B. L. Huntington Collection.

Translation by S. R. Clemence.

Dr. H. I. Priestley in an article^(galley proof, unpublished) in Expeditions sent out from California Missions includes an abstract of this diary, but does not attempt to identify any locations.

NORTHERN CALIFORNIA

C. Meyer - Indians Trinidad Bay &
Lower Klamath R. 1850

Meyer's account of Indians of Trinidad Bay and
Lower Klamath River in year 1850.

Translated from his book 'Nach dem Sacramento', 1855, by Miss B. Cunradi. Dec. 1922.

Carl Meyer, who was in San Francisco in the (196
spring of 1851 when the news was spread of the discovery
of gold along the Klamath river, decided to join an ex-
pedition which was being formed to explore the region. He
decided to travel by boat, but upon reaching Trinidad was (210
compelled, owing to bad weather, to put in at Trinidad
Bay where, after suffering shipwreck, his party landed (212
and was hospitably received by the Allequa residents of
that locality who, headed by their chief, were assembled
on the sea-shore to render aid. Meyer pitched his tent (214
close to their dwellings and stayed amongst them suffic-
iently long to make a number of interesting observations (215
which he has recorded as follows.

"The Allequas or Wood Indians strike me as
being the finest looking and most teachable of all the
Indians of California. They are strong and muscular, with
a figure similar to our own. Their skin is slightly cin-
namon colored, or rather bleached, like that of the ancient
Incas. The cheeks of the young men and women frequently
show a delicate red coloring. The head (Homaskwa) is
slightly flattened, the brow vaulted, the facial angle is
approximately 80°, the nose (Ellek) has a Roman bend, the
eye (Mellin) is large and intelligent, with a slightly
angular cavity, the lips (Matella) are not prominent, the
chin (Schtalas) is oval, and the hands and feet (Metzk)

are small. All their features are less angular and broad than in the case of the southern Indians. It would be possible to detect in them the distinguishing features of each human race and to designate them as the facial traits of the original man. The Allequas have thick, rather smooth hair; that of the men (Woa) and of the children (Papuscha) is burnt off to a uniform length of one inch, which gives them the appearance of having titanic heads. Sometimes the men wear a rather long, upright pig-tail, stiffened with some resinous fluid. This is considered an ornament, and upon festive occasions or in war it is adorned with red and white feathers, which give it the appearance of a hoopoe's crest.

"As in the case of all north American Indians (216 they wear very little beard (Liptasch). The hairs are plucked out and only allowed to grow as a sign of mourning. The women (Squa) and girls (Wintscha) wear their hair smoothly combed and unplaited. It falls over their shoulders in slight rings and is fastened at the forehead with chains of shells and beads (Agählalä). The Allequas wear jewels in their ears; these they sometimes obtain from the whites, sometimes copy in wood. At other times they are replaced by small stones which are supposed to have a talismanic property. Only those Indians who inhabit the distant mountains wear wooden or iron rings in their nostrils.

"When five years of age the girls are tattooed with a black stripe extending from both corners of the mouth to below the chin. To this line is added every five years another parallel line, by which means it becomes easy to determine the age of every Indian woman. For the daughters of the wilderness are totally unlearned in the fine art practised by ladies of the civilized world of counting — or concealing — their age. On special occasions the men paint their faces with a varnish derived from the pine tree, and they draw all manner of mysterious figures and ornaments on their cheeks, noses and foreheads, by removing the varnish while yet soft from individual portions of the skin. When dry the varnish is of a deep red brown color, whilst the bare portions retain the natural tint of the skin. This tattooing is done in such a way that the face is not disfigured, but the elliptical lines running symmetrically from the forehead across the temples and cheeks give a (217 fuller and quite pleasing appearance to the face. This in itself serves to demonstrate the skilled hand of the Allequas and their sense for more complete and beautiful human contours.

"In the summer the men go quite naked, in winter they wear over their shoulders wraps of tanned stag or deer hides. They are always provided with bows and arrows which they carry either in their hand ready for use or in a quiver made of fox or beaver skin which is slung

over the shoulder. The bow (Smotah) is made of the strong, elastic root of the fir tree; it is about $3\frac{1}{2}$ feet long and is covered on the back surface with a bear's sinew, which serves to give it greater elasticity and strength. The Allequa draws his bow with the greatest ease. He also has larger bows which are used for distant shooting. These are 6 feet long and when using them the Indian lies on the ground, pushes his right knee firmly against the bow when spanning and reinforces with both arms. The arrows (Nekwetsch) are skillfully constructed, partly of reeds, partly of cedar wood. The upper part is furnished with two rows of feathers, drawn crosswise through the shaft. The tips are made in part of vulcanized glass, in part of a fine kind of delicate pebble; frequently also of iron or ivory. The glass arrows are the most dangerous. Their points are from 1 to $1\frac{1}{2}$ inches long, three-cornered and jagged. They are fastened into the arrow by means of a firm mass of resin. If they penetrate a human body the glass generally breaks on the bones, the wound promptly festering with fatal results. The iron tips, which are supplied with strong counterhooks, are only lightly attached to the arrow, with the result that when the latter is withdrawn they remain in the body. The ivory tips usually bore through the body completely. Sometimes (218) the arrows are poisoned with the juice of the Sumach tree, in which cases they are only used to slay wild beasts. Other weapons of the Allequas are the following: the

obsidian hatchet or tomahawk, the club, the lance and the javelin. The Indians are usually also provided with knives (Tschalisch) resembling cutlasses, made of sheet-steel, which they pick up on the sea-shore, make themselves, or obtain by means of barter or purchase from the whites. On one occasion on the shores of the Klamath I received the offer of a fine boat (Yatsch) and several beaver skins, as well as of bows and quivers full of arrows for my hunting ^{knife.} The Indian who made the offer and who would have been only too glad to barter or exchange (Tschikwatsch) ^{me,} with ^{me,} was a chief, and I would have accepted his offer had not a hardened American who was present warned me that trouble would ensue if I were to accede to the request of the Indian warrior.

"The Indians' whoops of the hunt, war and triumph are very penetrating, and their screeching cry for help rises ~~to~~ even above the raging of a stormy sea. When running at full speed they resemble a flying stag, and as a proof of their accuracy in shooting I may mention that I once witnessed them strike a ten cent piece at a distance of twenty steps, six times out of ten. The weapon (Bakschoss) of the whites will never equal their own bows, in their estimation, as long as they can succeed thereby in filling them with amazement and admiration of their prowess. This flatters them and fills them with pride — a characteristic peculiar (219 to all Indians, which is easily comprehended when one

becomes familiar with their tremendous self-confidence, which is based on character and strength of will. The Indian assuages all his trials and tribulations by means of this indestructible self confidence, and therefore never feels that he is unhappy. Sometimes when I was in the presence of a group of Allequas, lost in the contemplation of the conditions peculiar to the mode of life of these naked men, which from a superficial point of view afford so much occasion for pity, I would suddenly be surprised by a derisive laugh, and the group would disperse as though shamed or insulted at being pitied by a white.

"In the summer the Allequa women wear aprons extending to the knees made of laced bast or strips of (230 deer skin; for winter use they are made of fur or goose down. Ornamental bracelets, wampums, colored feathers, rings and buttons (Tschämah), for which they have a special weakness, are priceless treasures in their eyes.

"What the 'calebazza' is for the native of Central America, the 'haihor' is for them; this is a small basket woven out of fine bast. A mother of the Wood Indians considers a group of children as her most beautiful adornment. She carries the smallest child on her back in a rush basket and the older children in her arms or on her hips. A mother so adorned worthily symbolizes ever-productive Nature, under whose protection every living thing derives nourishment from the strength of the sun and the milk of

the planets, and dies only in the presence of shade or drought.

"The huts (Mahlämáth) of the Allequas are constructed of planks, obtained either from ships which have stranded on the sea-shore, or made by themselves of split fir trees. The floor dimensions of the huts are approximately 16 to 20 square feet, the height of the walls is 4 to 6 feet, and the height of the gable 10 to 15 feet. In one corner is the door, if the 2 feet wide oval hole through which the inhabitants crawl in and out can be so designated. This opening is smeared over with the blood of their sacrificial animals; it serves as a magic sign to keep off evil and to 'ward off the destroying angel.' In the middle of the floor, which is dug out several ^{feet} is the chimney, over which in the roof in a perpendicular direction is a hole that can be closed by means of a cover, which serves the double purpose of a flue and a window. The fire (Metsch) is never permitted to go out. Over it is suspended the resinous wood which when dry serves the purpose of matches, and from which (221 the Allequa bites off splinters as they are needed. The fire is the surest sign of undisturbed family life and recalls the sacred or eternal flame of the Catholics and Jews. The Allequas sit and sleep around the fire, always with the seniors nearest to the fire, whilst the younger

members range themselves around them in tiers. The space in front of the hut is kept very clean and the courtyard is sometimes plastered with pebbles. If the settlement constitutes a village the 'Molāmath' stand in straight lines next to each other 2 to 4 feet apart, surrounded by a mound of earth. The graves are located in the middle of the settlement, carefully fenced in and kept sacred. No 'Woaki' may approach them beyond a distance of three steps, for they are always tended by women who, should any bold person overstep the limit, immediately cry out for help and insult the intruder with the words 'Qui malla!'

"At daybreak (Ahwoak) all the year round the Allequa betakes himself to the neighboring spring, where he washes himself all over, drying himself by the rays of the rising sun. The father of the family is the first one to leave the hut. He opens the chimney flue, stirs up the fire, and after apportioning the daily tasks to the various members of his family, goes off either to hunt or to gather wood (Nakoh) in the forest (Thebbah). At low tide the women go to the sea-shore to look for sea creatures of various kinds, whilst the children go off to hunt for acorns, roots, edible berries (Nekbrah) and wild potatoes (Lokala). The food is never preserved (323 but always prepared immediately before the meals. Acorns constitute the main article ^{of the Allequas,} of food, and they are prepared in

the form of a stiff mush. This is placed in a 'haihor,' rubbed on to the sides of the vessel and then quickly baked until hard by placing hot pebbles into the container. Sometimes, instead of a haihor, a rounded cavity in the floor, lined with clean sand, is utilized for this purpose, in which case glowing embers are piled on the top and the mush is left until cooked. Oysters, too, are a favorite article of food. These the Allequas consume in such large quantities that it is a common sight to find great mounds of oyster shells in Indian settlements, and in the case of devastated Indian villages these finds have even provoked geologic investigations....Without the acorn, which also serves to nourish 70 different species of insects, the Indian would lead a pitiable existence. It is his chief source of fat supply and also chiefly contributes to keeping him healthy. Nevertheless, it is undeniable that in order to render satisfying a diet of acorns it is necessary to lead the existence of a red skin, with its alternations of cold and heat, as supplied by the rain and sun. His only drink is water (Pahha), for he is as yet uncontaminated by the influence of civilized man...."

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"The Allequas lead a solitary, quiet and contented existence; it might be called a retired family life, although the family is never united for long. The man is often away hunting, the wife remains at home with

her children or at the graves of her loved ones. The chief (Mauhemi) is very greatly respected; he has control over the actions and customs, life and death of his subjects, and his power is passed on to his first born. Polygamy is permitted the chief; frequently he is the father of a very numerous family.

"After an Allequa has chosen his future mate from among the belles of his tribe and wishes to marry, he must show the Mauhemi a chain of shells of an arm's length. This consists of large, long, black shells, the size of a thumb, furnished with a natural hole. These shells (Hiaquay) are only found in the extreme north and are obtained from other Indian tribes through trade or war. On account of their rareness these shells also represent in the eyes of the Allequas the highest ^{form of} money ~~xakux~~ (Tschikh). In addition to this chain of shells a bridegroom must be the possessor of several of the red feathers ^{as} such, formerly were part of the costly mantle worn by King Kamehameha, as well as of the one owned by the present monarch of the Sandwich Islands. If the chief thinks that the purchase price is sufficient the Allequa is permitted to lead home his bride and the young wife receives the said jewels as her dowry, together with other ornaments. The chain of shells and the costly feathers thereafter become the heirloom of the first-born son, so that at a later time he will be able to marry

crowns of
[Liberated Woodpecker]
error

without difficulty, whereas his younger brothers will be compelled to struggle in order to obtain the costly prize."

"The conjugal life of the Alleguas is very restrained. As in the case of all other wild creatures, they mate only in the spring, and from this union regularly spring strong, healthy children who are nourished at their mother's breast. . . ."

These facts which might strike a physiologist as questionable and unreasonable, Meyer accounts for by the hardened regime of living, the prevailing vegetarian diet, and the whole current of the external and internal life of the Indian, which in all its aspects faithfully reflects the great, all-enveloping spirit of Nature, whose true child he is. He continues: "Although unfamiliar with the abstract conception of morality, the Allequa faithfully observes and practises its precepts, and although only dimly conscious of his superiority to (225 the white man in this respect, he instinctively realizes his moral shortcomings and calls him 'pale-face' or 'weakling'. He and his wife treat with contempt the bold, lewd 'pale-face'; the young girls blush with shame and shrink back in horror when a white man jests about their nakedness or eyes them too boldly, — a sign that modesty is inherent in the human race. The Indians of North California are on a higher moral level than are their tribal relatives of the east or of the softer south. But foreign customs which have been impressed upon them,

concepts of society and religion, which when brought into sudden contact with a primitive form of human life are bound to be both misunderstood and misapplied, have served rather to ruin than to elevate the wild inhabitants of the forests and plains."

"The Alleguas harden their children at an early (226 age and inspire them with profound respect for the Divinity, old age and the 'Mauhemi.' Their customs are wild, but in their own untamed manner they respect dignity. The father trains his son to be a hunter and a warrior, the mother rears her daughter in the domestic arts, although she is also taught the use of the bow. The children must be trained to be merry and alert if their life is not to become a somber dream, as is so often the case with uncivilized peoples. The boys are not permitted to indulge in sexual intercourse until they have attained complete manhood. They are taught to vent their energies in manly occupations and must make the acquaintance of the muses in the big out-of-doors before they are permitted any intimacy with the graces."

"The various tribes of the Alleguas which inhabit the northern regions of Upper California do not always live on mutually amicable terms; they have frequent disputes, a condition which is readily understood when one considers that with them, as with all Nature's children, it is not law, but might which is held to be right.

Therefore they fight in every way, in the open and in ambush. During my stay in Trinidad the son of the Mauhemi was killed while hunting by the Wood Indians on the Klamath river (Rhākwa). This caused a terrific commotion among the Allequas of Trinidad (Tschura) and they swore bloody revenge on their enemies (Ihnek). Twenty well-armed archers hastened into the mountains along hidden paths (Layapp), at their head the unhappy father, the 60 year old chief. They roamed all over the region for several days, killed some of their (227) enemies and burnt down their dwellings. They found the corpse of their relative fearfully mutilated and scalped, and brought it back to their burial place, together with the blood-soaked earth on which the body had lain. Here the whole tribe gathered every morning for a whole week, mourning for the dead and weeping and lamenting in a monotonous dirge. The corpse was not buried until heavy decomposition had set in. The mourners brought all the possessions of the dead man to the grave, which they encircled with small baskets and shells, strewing flowers over all.

"After a time these little baskets frequently become converted into dainty flower vases, for the bases when brought into contact with the moist earth rot away and plants sprout up through the opening in great profusion. A flower sprouting out of a basket is a lucky

omen and indicates that the deceased has reached Paradise. This profound veneration for grave flowers is a marked characteristic of the Allequas. Often the maidens of the village go to pick the flowers growing on the graves of their dead relations. They look at them with deep awe and, obeying an innate instinct of grace and beauty, place them in their hair as an adornment. . . .

"The religion of the Allequa teaches him to (238 love his people even after death, so that they may think of him when they reach the realm of eternal life, whence they have come and whither all men return. The origin of this religion appears to be the longing for the lost state which preceded this earthly existence. For the Allequa, as with all primitive peoples, the hereafter is only a more glorious repetition of this world, from which all trouble will have vanished; it is the happy hunting grounds where are assembled the shades of the departed. But he also believes in the transmigration of souls who, when weakened through an evil life on earth assume after death some animal form, varying in type according as they were more or less good or bad, strong or weak. Only after a long period of such atonement can these beings enter paradise. In particular, the Allequa believes that his favorite 'prairie dogs' and their mongrels are the incarnations of these souls. He hopes by constant association with these animals, or by eating them, to absorb

their souls into his own. He thinks that by degrees a soul can pass from a lower animal form to a higher and that when in a state of complete perfection it may reenter a woman's fertilized womb. These transmigration beliefs of the Indians are very involved, and it is very difficult, in the absence of an exact knowledge of their language, to investigate the real significance thereof, as well as the real meaning of the other esoteric religious customs of the Allequas; for they strive to conceal them even from their most trusted alien friends.

"Certain animals and fruits possess religious significance in the eyes of the Allequa, & as in the case of the Tabbuh inhabitants of the Sandwich Islands he is forbidden to partake of them. He is permitted to eat of the flesh of the stags (Mauwitsch), of the sea lions (229) (Swega), the hedgehogs (Kahwin), salmon (Wuimosla), geese (Kwakwa), ducks (Nayamed) and all scaly fish. Pork and fat bear's flesh (Negwitsch) is forbidden and only permitted old women.¹⁾

1) I was astounded at the repulsion and hatred aroused in these Indians by the sight of the donkey. Every time it appeared to them as a fresh misfortune when a white arrived in their midst with one of these animals. I was unable to discover whether this had a basis in religious superstition or not, but the suggestion forced itself upon me that the Allequas hereby appeared to demonstrate a bond of union with the Phoenicians and the Egyptians, for these races, as is known, symbolize in the donkey, as in the pig, the universal conflict or typhoon, which also corresponds with their conception of evil.

" But the Alleguas are also canibalistic and enjoy human flesh or blood, particularly when they eat it with the lice attached thereto; for they are of the opinion that by absorbing this parasite they are able to take to themselves some portion of a departed soul which has entered into some particular form of transmigration, or at least to be able to absorb that individual's character. An example of this is found in the case of certain other Indian races who for the same reason drink the ashes of their departed ones with water.

"The Allequa worships the sun (Woanuschla) and moon as symbols of subordinate divinities, and he prays to them aloud and in a sing-song manner when he is walking, running or dancing. This occurs on the occasion of festivals, and is accompanied by such a state of excitement that one is justified in comparing this religious practice with the modern cases of reani- (230) mation occurring in certain sects among civilized races, where consciousness is completely deadened and the religious ideas become confused, these cases serving to show what an indispensable factor the sensual element is in religion.

"The evil spirit (Magäschkwa), on whom the Allequa has bestowed the color white, rules in the air and manifests his terrible anger in the storm; the good

spirit he worships in the luxuriant meadows and groves, identifying him with the spirit of Nature, in whose presence he alone is happy.

"As with many of his tribal relatives, the Allequa holds the "North West Trade wind" in religious veneration. It indicates to him the direction whence, according to his own opinion and mythical hearsay, all the white races as well as his own have come. Because as this appears to indicate he believes in a common descent of all human beings, he shows a disposition to live with the whites on a peaceable footing and is willing to be friends with them if their attitude toward him is kind. He takes delight in the good customs of the white man, in his skill and manner of dress and sometimes is even glad to imitate him in the latter particular. He has already given distinctive names to the various articles of clothing (Woa-Kaya). So, for instance, Akah is hat; Kahlín, cover; Slākwa, coat; Tsonākwa, trousers; Noahai, shoes. With his very simple but flexible language, so rich in onomatopoeia, he readily finds expressions for new ideas. Inflection (231) and gestures greatly help to supplement his conversation, in which he is very animated. His sibilants are particularly effective, and are produced by pressing the tongue against the teeth of the lower jaw and pressing the air between this and the hollow cheek, which,

is easily done thanks to the Indians' agile tongue. Nevertheless the language of the Allequa is limited and inadequate to his need of expression, considering that he is usually endowed at birth with no inconsiderable mental powers.¹⁾ . . .

"I soon learnt some words of the Allequa (233 language, and conversed with my wild friends to the extent of my powers. Certainly a good deal of patience was needed for this, but I luckily possessed considerably more than do the Americans, who are quite indifferent to the Indians and think that they are not real men. For this reason the Indian hates the American,—to be correct, he despises him. Although he recognizes no national difference other than that of color, and simply divides men into good and bad (Skuya and Quimalla), nevertheless he has already discovered that the Americans are worse because more hard-hearted. No wonder! Have I not with my own eyes seen Americans steal women and girls and treat them as slaves, and compel men to serve them as guides and burden bearers?

1) The language of the Allequa appears greatly to resemble that of the inhabitants of the Sandwich Islands; at least, they have many similar words and sounds. This fact in itself, but above all the contour of the face, with its occasional narrow and slant eyes, would indicate a common ancestry or relationship. At all events, the theory that the aborigines of America came originally from Asia or from the islands is readily believed by anyone who has seen them with his own eyes.

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"The Allequas possess a developed form of phonetic hieroglyphics, but they draw their concepts in symbolic, or more frequently in 'kyriologischen' pictures. I would often ask the chief the name of some object or other (Tennäschä?), whereupon he would draw illustrations in my pocket note book with a pencil with which he was always wanting to scribble. This and many other striking examples made me remark the Allequas' intelligence and acquisitiveness. The first (234 thing they ask their white friends to tell them is their name. 'Kaluschkwa?' (What is your name?). They, too, are willing to give their name, which usually has reference to some external or internal characteristic of a person and does not sound bad. Thus, for example, the following are some of the men's names: Tetawa, Neeschak, Tschimma, Schenna, Mawema, Tenna; and women's names: Negawa, Homika, Tschäkscha, Mirza, Scinna, Peyakwa.

"Very acceptable as presents in the eyes of the Allequas are sugar and bread (Papschu), which they greatly enjoy, but usually not without paying the price of this unfamiliar food in the shape of internal pain. Then they get angry with the donors and 'Cigana Papschu!' (give me bread!) is followed by, 'Quimalla woaki!' (Bad white man!) I sometimes cured the Allequas and others of these and other troubles, for which reason they venerated me as a doctor, an individual, by the way, upon

whom not very flatteringly they bestow the same name, doctor, (Mahgäschkwa) as that given to their devil or magician. Thus, Mahgäschkw' with them means medicine; whilst Mahgäschkwa is the source of disease and at the same time its healer, a power equally feared and venerated. Their knowledge of medicine is limited to an acquaintance with very few substances, considered panaceas, and subject to combination according to certain prescriptions, such as the magnetic 'Baquet'. They serve as charms, but their idea of medicine is so inadequate and confused that it is surely not to be wondered at that the doctor and the devil convey the same idea to them. How frequently in the civilized world the same thing applies! . . . But if Science fails the ^{Allequas} Nature offers compensating resources. The physical (235) ills of the Allequas are often overcome by the magician performing various forms of manipulation of the body or the diseased member, (such as massaging, rubbing, etc. Kinesitherapy!). Animal magnetism also appears to have always played an important part with these Indians, as with others, although it was not recognized as such...."

"Upon taking leave of the Tschura-Allequas (236) there was no end to their 'Ayaque!' (greeting) and 'Tschohho!' (farewell). The old Mauhemi told me to come again soon, and in the meanwhile offered to sell me his

daughter Negawa who, he declared, already belonged to me in part, as I had made a sketch of her. However, even if I had been able to contemplate that felicity, by what means would I have been able to obtain the costly price of purchase, in particular the chain of shells?

"I took my departure, not without a secret feeling of anger at the reflection that, instead of trying to win these good people to a sensible form of civilization, they were being subjected to a continually increasing persecution, nay, a systematic war of extermination. . . ."

Arriving at the southern point of Big Lagoon (254)
Meyer found a small settlement of Alleguas, known by the name of Lagune Indians, who, he said, were related to the Tschuna Indians and subject to the same chief.

Upon reaching Stone Lagoon Meyer and his party (256)
found another Indian settlement. The natives greeted them with demonstrations of friendliness. Their excessive familiarity, however, aroused Meyer's suspicions and the advances were rejected.

Meyer goes on to say: "Upon reaching the second part of the lagoon a young, athletic and bold-visaged Indian came running toward us, holding his bow and arrow high in the air. He desired to know the object of our journey, asked for gifts in sign of friendliness, and upon receiving some glass beads and rusks declared that he came as a messenger from the Alleguas located at the mouth of the Klamath and (257)

was sent to inform all their allies along the sea shore that the Mountain Indians had reopened hostilities, directed against them all. He said that during the past year the Mountain Indians had invited all the Allequas inhabiting the coast from Trinidad to the Klamath to unite their forces in order to prevent the whites from penetrating into the interior of the country. The Tschuna-Allequas, who realized the futility of such an effort, had rejected the invitation, thereby incurring the enmity of their former allies, for the Indian considers neutrality as cowardice and the mother of treachery. On several occasions the Mountain Indians had made attacks on the coast, killing some of the residents, amongst others the son of the chief of Trinidad and later two Lagune Indians. Now the wild messenger brought the news of the recent abduction of the daughter of the chief of his tribe, which act had immediately fanned into a flame the spirit of vengeance along the entire coast. The irate messenger shook his fist in the direction of the mountains, uttered an angry 'Quimalla Ihnek', and shot an arrow into the air with such force that it vanished over the distant horizon. He then advised us to be exceedingly cautious during the remainder of our journey, especially whilst camping at night, as from now on we would not find any more of their settlements, and the enemy was in the habit of prowling around that region. Before rushing off he shot three arrows into the sand in front of him, with such rapidity that I imagine he wished

thereby to indicate the scorn he felt for our weapons,
as compared with his own. . . ."

"On the fourth day after leaving Trinidad we (262
arrived at the mouth of the Klamath, the site of a deserted
Indian village. Klamath City is located one mile above
the sand-filled mouth of the river, and consists in part
of Indian huts, in part of tents and block houses. It
presented a very destitute appearance and was almost en-
tirely abandoned. Receiving very discouraging news as to
the advisability of proceeding up the river, we decided
to return to Trinidad as soon as possible, in order to
reach that place again before the rest of the party should
have left."

Two and a half days later Meyer and his party (265
arrived again at Big Lagoon, where they prepared to strike
off in a north easterly direction. He says: "We took
with us as guides two Indians and a young Rhákwa Indian
woman who had been taken captive in war. We had obtained
these three persons from the Lagune Indians in exchange
for some gifts and intended to restore them to their own
tribe as a sign of our friendly attitude toward them. . . ."

Traveling from Big Lagoon to Trinity River, (270
Meyer found on the shores of the upper reaches of ~~the~~
Redwood River many pine huts made by Indians. These
'pine huts' were burnt out of the base of the Washingtonia
gigantica to form a hollow room from 8 to 10 feet in
width, and serve the Indians as their winter quarters.

About 12 miles from Elk Camp, between Redwood Valley and Trinity River, they came to a little grove, which the Indian guides declared was an Indian burial place, the site of the first bloody encounter between the whites and the Mountain-Alleguas, which occurred in the summer of 1850.¹⁾ Freshly cut green stakes, 10 feet in length, had been placed against a maple tree, and these were to be replaced every spring by new ones as a sign that the vengeance of the Indians was ever-green and unassuaged. Meyer's party laid the lance-shaped poles over the grave in form of a cross and carved a symbolic skull into the hawthorn tree, as an enigmatical response to the Indians' declaration of vengeance. He states that it is easy to surmise what action the wild men took upon discovering these signs; for it is their custom to carve on to the brow of anyone visiting them one of their stereotyped symbols and to send him back to his friends thus decorated.

Leaving French Camp near Trinity River the party reached Bloody Camp near the junction of the Klamath and Trinity Rivers, which Meyer states was formerly a settlement of the Mountain Indians.

¹⁾ "The Indians also bury their new-born children under the foot-paths, under the belief that women who pass by will take to them the souls of these children. In addition, they frequently bury their dead at the foot of great waterfalls or in a direct line with the falls, hoping that thereby the Great Spirit who inhabits the waters may protect them."

Meyer says: "At Bloody Camp our two Indian guides left us. They feared a sanguinary encounter with their alienated tribal brothers who dwelled beyond the next mountain range. However, when we reached that part of the country we were welcomed by a deafening cry, of surprise and pleasure, rather than of terror, for the inhabitants appeared already to have learnt from messengers that our party was peaceably inclined and that we were bringing back to them one of their women. They crossed the river in great numbers in their narrow canoes to meet us and to welcome back their kinswoman. She rushed to meet them and by this act of restoration we at the outset reconciled these would-be avengers. We gave them some more presents, offered them the peace-pipe, the tobacco (Rhawas) of which appeared to be entirely to their taste, for they begged us to give them a good supply of it. After this they escorted us over the river in their canoes, and the Indians were so anxious to help us that in some cases there were more boatmen than passengers in the canoes. Their mode of rowing was both comical and laborious: they used ordinary sticks as oars, wherewith they struck the water, all crying 'Tohonah!' (Forward!) at the same time...." (281 .. (282

"Here the party divided. I remained behind with half the number who intended after a two days' rest

to pursue the journey in the direction of the eastern tributaries of the Klamath. The Rhākusa-Alleguas¹⁾ showed us every sign of friendship and invited us to sleep in their huts, which offer we accepted, although not without misgivings, mindful of the vermin so characteristic of Indian habitations. Thanks, however, to its aversion to civilization, we were spared the ravages of that parasite.

1) The original names of the various Indian races of the Klamath region are as follows:

1) Poh-liks or Indians, inhabiting the lower Klamath.
 following tribes:
 They consist of the Wi-uh-sis, Cap-pels, Mur-ions, Ser-a-goines, and pāhk-wans.

2) Witsch-piks, the Indians located at the junction of the Trinity and the Klamath.

3) Patih-riks, the Indians located on the upper Klamath, tribes:
 with the Ut-scha-pahs, Up-pa-goines, Sa-wa-rahs, Tsha-wa-co-nihs, Cok-ka-mans, and Tschih-hahs tribes.

4) Hu-pahs, Indians located on the Trinity, with the tribes: Okāh-no, O-gāhri-tis, Up-lā-goh, Wi-la-pusch, Ka-la-tih, Patisch-oh, Kas-lin-ta, Ta-hail-ta, Sok-kail-kit, Tscha-wan-ta, Wuisch-puke and Mi-em-ma.

"Their huts, like those of the Tschura-Alleguas (283 are constructed out of planks in the shape of miniature houses resembling our own, and certainly do not lead to the supposition that the Allequa, like so many of his brothers of the eastern tribes, had learnt the art of architecture from the mole. The dwellings of the village, though scattered, betoken tasteful and carefully planned design. The wide, rectangular streets and the paved floors of the houses must have given them a friendly appearance. The ruins and heaps of ashes from the devastated houses have been cleared away, and by degrees (See p. 13) the huts are being rebuilt. But it will be long before the village will have attained its former size and form, as can readily be understood when it is realized that they have no tools other than the tomahawk wherewith to fell trees, make planks, and perform the other labors necessary to construction...."

Meyer intended to visit the northernmost (285 valleys of the Sacramento and thence to proceed to the Feather River. But heavy snowfall prevented this. Also it was doubtful whether the peaceable attitude of

the natives would continue in the face of the many cases of abduction that the Indian women had suffered at the hands of the white men.¹⁾

(Carl Meyer, 'Nach dem Sacramento', 1855)

¹⁾"Six months later the vengeance of the natives broke out and was met by the mountaineers (Bergleute) with guerilla warfare. The authorities of Shasta City offered \$5 for every Indian head that was presented, and by this means the most villainous types of Americans were enabled to earn a lucrative living. A friend of the author who was staying in Shasta City at the time, assured him that in one week he had seen from 8 to 10 mules enter the town laden with bloody Indian heads."

*at the time the Lewis boys were that
"Aunt Lida" was teaching the Berry Creek School, I was mother of a
friend here. This is copy of a letter from Mrs. M. L. Sullivan
there is other matter when you are ready*

C. J.

AUNT LIDAS REMEMBRANCES.

Now Auntie said Harry as Aunt Lida leaned back and pushed her spectacles on the back of her head tell us about the Indians please. It was twenty years ago and there were wild indians passing to and fro through these hills often stealing down to Keefer's or Bidwell after night to get ammunition to slay some unwary teamster it was in '62 the Hickock children were killed on Rock Creek, Hi Good, Bob Anderson and many other of the early settlers scoured these hills killing all the grown indians they could find, still the very next year big foot Jack with a party of his indians killed a woman and five children near Concow, and in their flight through the country came across the Lewis children going home from school and killed two dear little boys, how well I remember little Johnie Lewis coming up to me, as he started home, for the good night kiss. I can see his fair open brow white hair and blue eyes as he raised them to mine "Teacher" and his little lips trembled, he had been a little naughty that day and I had patted his hand, the sensitive child could not forget it, "Teacher you will never punish me any more", "No Johnie will be a good boy and teacher will not have to punish him any more" said I. You will never punish me any more persisted the little fellow and no I will never punish Johnie again (and?) another kiss the child hurried after his little brother and sister, that night while stopping down to take a drink from Berry Creek Jimmie Lewis was shot through the head while little Johnie and his sister, Thankful were taken prisoners, after dragging Johnie 15 miles until his tender feet were blistered and he could travel no more the savages beat his brains out and threw him in a Manzanita bush. While Thankful was forced to walk all night by the indians kicking her with their feet and beating her

Aunt Lidas Remenbrances. #2.

with their guns, strange to say she eluded them the next morning and readhed a sheep camp on Chico Creek, she was so exhausted and frightened that at first all she could remember was she had been to school and her teachers name by and by she so recovered as to led a party of men back to where Hohnie's body was, and the next week was in school again but I often saw her sitting listless and thinking soon the tear would tremble down her cheek poor child she was living over that cruel march and the horrid beating the savages gave her, and some of those indians were found in the camp in Chico. You may well be thankfull that the indians are not now found in our hills like they were in those days and you children can climb the hills and explore the canyons with no fear of being taken prisoners or killed bu indians.

See p 32

Preliminary Report - Subject to Revision and Additions -
LS R Clemence - Aug. 20, 1921
MATERIAL ON NORTHERN CALIFORNIA INDIANS

Early sources of information concerning the Indians of California north of San Francisco Bay are relatively few and widely scattered, and are largely confined to the coast region. They include English and Spanish voyages of exploration; expansion of Russian Alaskan fur-trading and hunting, and consequent settlement at Fort Ross, occasional visits of American fur-trading vessels; and, as late as 1850, attempts made by land and sea to find the quickest means of communication with the Trinity mines. Still later, there are the data on Indian disturbances in northern California, published in newspapers and War of Rebellion Records¹, and compiled by Bledsoe.²

Besides these there the well-known expeditions of Wilkes³ and Fremont⁴; the expedition of the Indian Agent, Col. Redick McKee, to investigate and make treaties with the Indians of northern California⁵; the surveys of Lt. H. L. Abbott and R. S. Williamson for a railroad route from Sacramento Valley to Columbia River⁶; the report of Col. Robert Buchanan on the Indians of the Humboldt Bay region⁷; as well as material in reports of the U. S. Indian Commissioner.

¹ War of the Rebellion, Ser. I, Vol. L, Pts. 1-2, Nos. 105-6, Wash., 1897.

² A. J. Bledsoe, Indian Wars of the Northwest, San Francisco, 1885.

³ Charles Wilkes, Narrative of the U. S. Exploring Expedition, Phila., 1845.

⁴ J. C. Fremont, Report of Exploring Expedition (1843-4), 1845;
Geographical Memoir upon Upper Calif., Wash. 1848.

⁵ { Redick McKee, Report of Commissioner of Indian Affairs, Sen. Ex. Docs.,
33d Cong., Sp. Sess., No. 4, 1855;

George Gibbs, Journal; in Schoolcraft, III, 99-177, Phila., 1860.

⁶ H. L. Abbott, Report in Pacific Railroad Repts., VIa, 56-112, Wash., 1857

⁷ Indian Affairs of the Pacific, House Ex., Docs, 34th Cong., 3d Sess,
No. 76, pp. 23-26, 1857.

Other possible sources which have not as yet yielded much material are the incursions of trappers from the North, some of whom are known to have gone further south than San Francisco Bay; and accounts of miners and early settlers.

English Voyages. Probably the first account of northern California Indians, and also the first one to be published, is that from the voyage of Sir Francis Drake, who anchored in Drakes Bay in 1579. This appeared in Haklyut's Voyages, 1600.

Only two other English voyagers seem to have landed in northern California. Vancouver, in May 1793, anchored 2 days in Trinidad Bay, and in October of the same year sent one of his vessels the 'Chatham' to explore Bodega Bay. In his 'Voyage of Discovery' (1793), he gives a lengthy description of the Indians of Trinidad Bay and a very brief one of those of Bodega Bay.

In 1796 William R. Broughton, formerly one of Vancouver's commanders, but then the leader of another expedition, anchored for a day in Drakes Bay. He gives a brief note about the Indians in his 'Voyage of Discovery' (1804).

Spanish Voyages. The Spaniards made many voyages of exploration which took them along the coast of northern California, early seeking a halfway port between Mexico and the Philippines and later exploring as far as 60° N lat., but only two yield any descriptions of northern California Indians.

Sebastian Rodriguez Cermeño, sailing from the Philippines, in 1596, anchored two days in Drakes Bay, where his ship the 'San Agustin' was wrecked. Two MS reports in the Archives of Seville

give accounts of the Indians. These have never been published, but the Bancroft Library has a MS copy of each.

In this connection it might be well to note that in the Deposito Hidrografico at Madrid there is an undated MS account of a voyage from New Spain to the Philippines, which is supposed to belong to this period, and to refer to Drakes Bay in stating that on their return they found "a large bay where there are many Indians, as well as water. They are not harmful and they eat acorns instead of bread, and crabs."

Although Vizcaino's ships in 1602 went as far as 43° N lat. they apparently made no landing N of Drakes Bay, where they anchored for only a short time and saw no Indians until leaving, when two in canoes tried to get them to go on shore. The diary of Father Ascension, who went with Vizcaino's expedition, states that "on their return from Cape Mendocino along the coast the Indians sent up columns of smoke and other signals to attract them; and wherever they ^{landed} gave indications of their good nature and intelligence." (The latter statement probably refers to landings at Santa Barbara Channel and south.)

Trinidad and Bodega Bays were discovered and named on the second Bucareli Expedition made in 1775 to the Northwest Coast of America under command of Don Bruno Hecata and Don Juan Francisco de la Bodega y Quadra. Records of the expedition all give detailed description (varying only in the wording)

✓ W. L. Schurz, Manila Galeon & Calif., SW. Hist. Quart., XXI, No. 2, p. 110, 1917. (Foot-note)

✓ H. E. Bolton, Spanish Explorations in the Southwest, 1542-1706, p. ? , 1916.

of the Indians of Trinidad Bay, and brief notes on those of Bodega Bay. Two diaries were kept, one by Francisco Antonio Mourelle, 2nd pilot of Bodega's ship, and the other by Juan Pérez, 1st pilot of Hecata's, and a report was compiled by Bodega. An English translation of Mourelle's diary was published in 1781¹, and Bodega's report appeared in a Spanish publication in 1865³. The Bancroft Library has several MS copies, made at different times from the originals of the diaries and reports which are in the Spanish Archives.

Russian Fur-hunting and Fort Ross. Accounts of Russian activities are given in P. Tikmeneff, Historical Review of the Origin of the Russian American Company, Petersburg, 1861. The Bancroft Library has a MS translation of this in 15 volumes. It includes descriptions of Indians at Bodega Bay, Fort Ross, and at a bay 20 miles N of Cape Mendocino (probably Humboldt Bay) in 1819.

Tebenkoff's Atlas (1852) includes a chart of Humboldt Bay³, which has been reproduced by Davidson. The explanatory volume accompanying Tebenkoff's Atlas, which mentions Indian villages about Humboldt Bay, has never been translated in full, although extracts have been made by Davidson, and by Doolittle, in a historical statement accompanying his map of Humboldt County⁴. Both Davidson and Doolittle state that Humboldt Bay was discovered in 1806 by an American, Jonathan Winship, in company with Kodiak trappers under the

¹ Journal of a Voyage in 1775. . by. . Don Francisco Antonio Maurelle
Edited by Daines Barrington, London 1781

³ Juan Francisco de la Bodega y Quadra, Primer Viaje hasta la altura de 58 . . Ano de 1775, Anuario de la Hidrografia, Ano III, p. 285, Madrid, 1865.

³ Geo. Davidson, Discovery of Humboldt Bay. Trans. & Proc. Geog. Soc. Pacific, Vol. II, No. 1, San Francisco, 1891.

⁴ A. Doolittle, Official Township Map of Humboldt Co., 1865.

Russian Slabodtshikoff. There seems to be some confusion here, as well as the records of the Russian American Company as the log of Winship's voyage shows that he was in Trinidad Bay and not in Humboldt. However, Slabodtshikoff was sent out hunting from Fort Ross in 1819 and stranded in a harbor which was probably Humboldt Bay (as mentioned above).

Otto Von Kotzebue, sent out on a voyage of exploration by the Russian Government, spent several days at Fort Ross and gives a brief description of the Indians of the vicinity.

American Trading Vessels. Three descriptions of Trinidad Bay Indians are given in published accounts of voyages of American Trading Vessels:

1. William Shaler in the 'Lelia Byrd' at Trinidad Bay Feb. 11-18, 1804. Published in American Register, vol. III, pp. 139-143, 1808.
2. Jonathan Winship in ship 'O'Cain' with Russian and Kodiak hunters. At Trinidad Bay June 10-22, 1806. A portion of the log of the 'O'Cain' including description of Trinidad Bay Indians is inserted in an unsigned, undated MS of the Bancroft Library entitled 'Solid Men of Boston in the Northwest'.
3. Peter Corney. At Trinidad Bay, July 1817. First published in London Literary Gazette, 1821.

Communication with Trinity River Mines. In 1849 Josiah Gregg's party tramped from the mines of Trinity River to the ocean and then S to San Francisco. A narrative by L. H. Wood, one of the party was first published in the Humboldt Times, 1856; later published in pamphlet form by his son, and reprinted in various

↓ Otto Von Kotzebue, New Voyage round the World, II, 126-7, 1830.

publications. He writes of Indians at South Fork Trinity with Trinity, at Trinidad Bay, around Humboldt Bay, and on Eel River. A Bancroft Library MS by Walter Van Dyke, an early California settler, includes an account of the journey of Gregg's party and descriptions of the Indians.

I have been unable to find as yet, hardly any Indian material in accounts of attempts by sea at this time ⁽¹⁸⁵⁰⁾ to find a port from which goods could be shipped to the Trinity River mines; although it is likely that ^{such material} ~~it~~ exists in newspaper articles and elsewhere. One of these vessels was the 'Laura Virginia'--in command of Capt. Ottinger of the U. S. Revenue Service, on leave at the time-- which visited Humboldt Bay, Trinidad Bay and the mouth of Klamath River, ^(March-April, 1850) giving Humboldt Bay its present name. Ottinger's report to the Secretary of the Treasury ³ has not yet been consulted. A MS account by H. D. Lamotte, ³ one of the passengers of the 'Laura Virginia', gives a few notes on the Indians.

Other vessels conducting similar explorations were the 'Arabian', from which Lieut. Bach, of the U. S. Coast Survey, and 5 others were drowned in attempting a landing at Pt. St. George; the 'General Morgan' under Capt. Samuel Brannan; the ^{James} 'Jacob M. Ryerson', the 'Cameo'; 'Ariel', 'California', 'Galindo', 'Isabel', 'Mallory', 'Paragon, and 'Eclipse'.

Trappers. But little Indian material has been secured from accounts of the incursions of trappers from Canada and the Rocky Mountain region. The recently published journals of Peter

- ¹ Walter Van Dyke, Statement of Recollections, MS, Bancroft Library
- ² Sen. Ex. Docs., 31st Cong. 1st Sess, XIV(562) No. 82
- ³ H. D. Lamotte, Statement, MS, Bancroft Library, pp. 6-9,

Ogden¹ and Harrison Rogers² (of Jedidiah Smith's party), contain notes on Indians. The former in the Shasta region, gives the first known use of the name Shasta as 'Sastise'; the latter covers an expedition from South Fork Trinity to ocean near mouth of Redwood Creek, and thence north to the Umpqua.

Many other trappers are known to have been in northern California: Dufлот de Mofras³ says that the "river of the Klamak Indians" was visited in 1836 by the Hudson Bay schooner 'Cadborough', Capt. Brothie in command. De Mofras probably obtained this information from Brothie himself, for Wilkes says that De Mofras's passage to the North was made on the 'Cowlitz' under command of Brothie. *(De Mofras himself makes no further reference to the Indians of northern California.)* Warner states that McLeod in 1828 had opened a route to Oregon through the Shasta Mountains and that Ewing Young went from the mouth of Feather River to Fort Ross and thence up the coast to Umpqua. *[reference to be supplied]*

A letter from Stephen Meek dated Jan. 4, 1882, published in Wells' History of Siskiyou County, states that the first explorations along the coast were made by William G. Ray of the Hudsons Bay Co., who went to Humboldt Bay to establish a trading station in 1830-1, but finding the Indians hostile, sailed S to Drakes Bay and established a port, which, Meek says, "is there yet, I believe."

Michael La Frambois is another trapper, mentioned in Elliott's History of Humboldt Co., who entered Sacramento Valley in 1832

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- ¹ Oregon Hist. Quart. vol pp date vol 10 11,
 - ² Ashley-Smith Explorations (H.C. Dale, Ed.), pp. 237-291, 1918.
 - ³ E. Dufлот de Mofras, Exploration du territoire de l'Oregon. . . vol. 2, p. 38, 1844.
 - ⁴ Charles Wilkes, Narrative U. S. Exploring Expd., Vol. 5, p. 157, 1845.
 - ⁵ H. L. Wells, Hist. of Siskiyou Co., Calif., p. 129, 1882.
 - ⁶ Elliott, W. W. & Co., Publs., Hist. of Humboldt Co., p. 81, 1881.

and returned "over the usual route along the coast". In 1848
La Frambois was in San Francisco ^{at a meeting} called to consider plans for
sending vessels to the northern coast to find a port for com-
munication with the Trinity River mines. ✓

Early Settlers and Miners

Material still lacking.

Johnson and Winter in recording their overland trip to California
in 1843 say that they found the Indians in Clamath Valley numerous,
hostile and much like the Indians in Rogue River Valley. ✓³

✓ Calif. Star. April 1, 1848.

✓ Overton Johnson and William H. Winter, Route across the Rocky
Mountains in 1843, p. 47, 1846.

TRINITY INDIAN

Ken-no-wahi (Trinity Jim).

A friend of the whites--from open letter
by G. W. Taggart of Union, published
in the Humboldt Times of Nov. 11, 1854.

newman files
T. H.
INDIAN TROUBLES IN BUTTE CO., CALIF.

I really have only this
one card now
On New Year's Eve, 1851, about a year after Mr. M. Pence had settled in Messila Valley (Lyon ranch in Messila Valley, an arm of the Sacramento, 12 mi. from Oroville), a party of 6 or 7 Indians came to stay all night at his ranch. Among them was a chief of the Concows, a villainous-looking fellow. Stole all his cattle. Were pursued. Chief caught and hanged some time after. 217

Next trouble in this locality (most of the hostilities were near Pence's ranch), was with the Tiger Indians, who came into the valley and stole cattle from Clark's ranch, 1853. Pursued. Found camp of about 30 warriors beyond Dogtown. ^[Magalia] Killed 25 Indians. 217-218

During fall of 1853, Indians came out on W branch Feather R. and killed 10 Chinamen. Hiding place found about a mile from the river; 40 to 60 Indians were killed. 218

June 18, 1862, a meeting was held at the Forks of Butte, Kimshe township, to make org'd resistance against Indian outrages, murders, thefts, and stock killing. Attributed to "Deer or Mill creek Indians." 219-220

219 Other outrages near Pence's ranch in 1863. About 350 Indians were gathered and removed to reservation in Humboldt Co. and practically all taken later to Chico. Began returning in 1864. Further outrages. Leader, all the time, had been Big Foot. Supposed to have been killed after return. 221 Since then no Indian troubles. Few Indians now in county. 222

~~Frank T. Gilbert, Hist. of Calif., Vol. I of Hist. of Butte Co., Calif., by Harry L. Wells, pp. 217-222, 1882. (In Vol. II, but two vols. bound together with continuous paging Vol. I is Hist. of Calif., by Frank T. Gilbert.)~~

There is a town Pentz (as his name was frequently spelled) in Butte Co.

Shasta or Wintoon or Wintun

INDIANS

NORTHERN CALIF.

On his way south from Oregon into California in October 1841, Lt. Colvocoresses saw many Indians near the headwaters of the Sacramento.

"We saw many Indians, and as we knew they were friendly, we permitted them to enter our camp. They are a large, fine-looking race, and of a sociable disposition. They do not compress their heads, and they allow their hair, which is fine and glossy, to hang down to their shoulders in natural ringlets. Their food consists of game, fish, and acorns, which they make into bread. Their huts are small, and devoid of comfort. They have bows and arrows, with which they shoot admirably. An ordinary sized button was set up as a mark 30 yards off, and they hit it three times out of five; they can also kill birds on the wing. The arrows are nearly 3 ft. long, and feathered from 6 to 10 inches. In shooting, the bow is held horizontally, braced by the thumb and 3 fingers of the right hand; and to obviate the disadvantage of drawing to the breast, the chest is thrown backwards on discharging the arrow; they throw out the right leg, and stand on the left."

—Geo. M. Colvocoresses: Four Years in a Government Exploring Expedition, 294, 1852.

THE ROGUE RIVER WAR - ITS CAUSE, DEC. 1, 1855 HUMBOLDT TIMES

A party of Shastas, numbering 12 warriors, have resided near the Mountain House upwards of 18 months, engaged in hunting; that during that time they have never molested the stock or other property of any of the farmers of the vicinity. Mr. Tupper and his party (16) camped one night near the Mountain House and "staked out" an old pack horse; in the morning the horse was gone and of course, "the Indians must have stolen him." Mr. Tupper and party waited till daylight of the following day, and then stole upon the camp of unsuspecting Indians and commenced firing upon them; the Indians aroused, gained their arms and whipped the valiant party, who most ingloriously fled back to camp, where they found their old horse, who, had, in feeding, pulled up his stob, but had never been 200 yards from the camp. The news of the fight spread through the country and troops were ordered out from Fort Lane, Jones and the Reservation after the Indians. ^R A few days before the above occurrence the Indians on the Reservation--a most miserable location, known in the Indian language as the "starving land"--obtained written permits from the agent to go up the river to catch salmon. They encamped near the house of a farmer named Wilson. While there, Wilson accidentally killed an ox, and having no use for it, he gave it to them. While engaged in cutting up and drying it, Lieutenant Switzer, U. S. A. who had been ordered out against the Shastas, came to them and advised them to return forthwith to the Reservation, as they might be mistaken for hostiles. They packed up and started

back, getting within a few miles of the agent's house that night--the young and able bodied men going on to the sweat houses that night, leaving the squaws, children and old men to go in the next day with the packs. On the day before, while they were engaged in cutting up the ox given them by Mr. Wilson, who had gone off visiting, some foolish fellow passed, and "seeing what was going on made his escape," and reported that "the Indians had killed Wilson and were slaughtering his cattle in his yard." The alarm was sounded, a Major Lupton raised a company of 90 men, pursued after and surrounded the camp of squaws; they fired a volley into the camp when the Indians fled to the chaparral and returned the fire from guns, bows and arrows, some 2 hours, when one of Lupton's company espied a squaw, with whom he had lived on terms of intimacy, and called to her to come to him. She obeyed, and produced the written permits from the agent, and also assured the company that the ox had been given them by Mr. Wilson, and referred to him for the truth of her statement. She was directed to tell the others to come out that "they should not be hurt, that it was a mistake." The Indians trusting to the faith of the white man, came forth, when they were surrounded and 21 women and children and 3 old men were ruthlessly shot down, the remainder making their escape. Lupton was shot by an arrow in the hands of one of the squaws, and mortally wounded. . . .

The above particulars we have obtained from various sources, and are satisfied that they are literally correct, and that the Rogue River War is attributable to these causes alone.

III B
ARROWHEADS OF NORTHERN CALIFORNIA INDIANS

In an article entitled "Prehistoric Treasures" by B. B. Redding, mention is made of the tribes in Northern California who still use the bow and arrow.

^{p. 125} "The Wintoons, or McCloud River Indians, as yet have no fire-arms, and but few of them can be induced to make use of a gun. When I asked Consolulu, the best arrowhead maker of the tribe, to make in my presence, an arrowhead as he had made it before he had seen a white man or a piece of iron, he conducted me to his brush camp, and removing some bear and fox skins spread over some pine boughs, he took from a depression in the ground, beneath the boughs, a small candle-box, which was about one quarter filled with these leaf-shaped flakes of obsidian, as well as obsidian not yet split into flakes. He selected one of the smallest of these flakes from which to make the arrowhead; but as I desired to see the operation of splitting the obsidian into flakes, I induced him to split a flake from one of the large pieces for this purpose. His box contained 2 pieces of obsidian: one weighing about 2 pounds, the other half this weight, about 40 or 50 flakes of the ordinary shape, from 3 to 5 inches long, and from 1 to 3 wide; some short pieces of telegraph wire sharpened to a point and tied to wooden handles; some sharpened deer-thongs, and ^{p. 126} some pieces of split deer-horn ground off squarely at the ends, which he used to split the flakes from the large piece of obsidian. As nearly the whole region claimed by this tribe is of carboniferous limestone, I was curious to know where he obtained the obsidian. He answered, on the north side of Mt. Shasta, about 60 miles distant, in the country of the Yreka Indians. He said the Modocs, the Trinity Indians, the Klamaths, and the Poospooshs, and the Wintoons all

Arrowheads of No. Calif. Indians 2

obtained this stone from the same place. Mount Shasta though claimed by the Yrekas was near the boundary line of different tribes speaking different dialects. Consolulu, in describing to me the place where he obtained this obsidian, stated that before white men came to the country his tribe rarely secured it without a battle with the Yrekas, or Modocs".

—B. B. Redding: Prehistoric Treasures, in The Californian, Vol. I, No. 2, 125-126, Feb. 1880.

Additional information is contained in this article about arrowheads and arms, pp. 125-128.

↑ check

NORTHERN CALIFORNIA INDIANS, mainly Karok of Klamath River.

Carded

The following letter by Judge J. B. Roseborough containing information on the Indians of Northern California is bound in Hayes' Collection of the Indians of California. [Scrapbook, Bancroft Library].

"Salt Lake City, June 28, 1872.

Mr. Alb. Goldschmidt, Dear Sir: Your favor of the 20th inst. has been received. During a residence of two or three years on the Northwest Coast and of six or eight years in the interior of Northern California I devoted considerable attention to the languages, customs, laws (for they have customs which amount to such), manners, traditions, and religion or mythology of the Indian tribes in those sections. Of all these I had copious notes, but during the removals, changes and fires of intervening years all these have been lost or destroyed. As to vocabularies I could not now restore the loss unless near the source of the information; but as to their customs, traditions, religion, etc. I have on hand copious notes which I had prepared, at the request of a friend with the view of giving them form for the press.

I have read with interest a series of articles recently published in the 'Overland Monthly' by (it is said) Mr. Powers in regard to the Indians of Northern California, but notably of those settled on the lower Klamath River and the NW coast; but I presume that he has not had sufficient opportunities of being well acquainted with their inner modes of life and thought.

In an ethnological view, the languages of those various tribes is a subject of great interest. These seem to be governed by the geographical nature of the country, which has had much influence in directing the migrations and settlements of the various tribes in the seats where they have been found by the whites and there has been in remote times at least, thru currents or lines of migration, viz. 1st. One along the coast southward, and diflected more or less toward the interior as the nature of the country would permit and hostile tribes allow; in so broken and rough a country the migration must have been slow, and the eddies numerous, leaving many fragments of aboriginal tribes here and there with language and customs wholly dissimilar.

2nd. That along the Walamut Valley, over the passes of the Calapooya across the open lands of the Umpqua, southward through Rogues River valley into Shasta and Scott Valleys; as an evidence of this trace, I may mention that all the tribes on this line from the Calapooya mountains southward to the head of Shasta and Scott Valleys speak the same languages and were confederates in their wars with the tribes on Pitt River, which seems to have arrested their progress southward. In this connection, I may mention two facts worthy of remark, viz. 1.-- In this cataclysm of tribes, there has been some singular displacements; for instance the similarity of language and customs of the Cumbatwas and other cognate tribes on Pitt River denotes a common origin with a small tribe found on Smith River, on the

NW coast; and 2.--the traditions of the Shastas, settled in Shasta and Scott valleys, the advance of this line of migration show that a former tribe had been foundⁱⁿ possession of those valleys and mountains and had been driven out. The remains of their ancient villages and their arrangement still visible in the excavations in the ground confirm the fact, and also the further fact that the expelled tribe was the same, or cognate to those which the whites found in occupation of the Sacramento Valley. For instance, in all of these ancient villages, there was one house of very large dimensions, used for feasts, ceremonies, dances, etc. just as was found on the settlement of California in the valley of the Sacramento. The existing tribes in those mountains had no such domicile and no public houses. They say when asked that their villages were built and inhabited by a tribe that lived there before they came, and that such ancient dwellers worshipped the great snow mountain (Mt. Shasta) and always built their villages in plains from which they could behold that mountain.

3rd. Another wave of migration evidently came southward along Des Schutz River upon the great plateau of the Lake, which conclusion is borne out by a similarity of languages and customs as well as of their traditions.

All of these tribes preserve among them a tradition that they came from the NW originally. Some of their myths of cosmogony and of their own origin are amusing and interesting, though vague and extravagant.

In regard to the languages of these northern tribes, I have intimated that they are grouped in families, and modified and assimilated by intercourse, but in one instance (the tribe on Smith River and extending for 40 miles along the NW coast) the language is radically and wholly different from that of the neighboring tribes. It is harsh, guttural, irregular and monosyllabic. On the other hand the neighboring tribe inhabiting the coast southward to Humboldt Bay, and along the Klamath as far up as the mouth of the Trinity, speak a language very regular in its structure, copious in its capacity for expression ideas and shades of thought, and not unpleasing to the ear, being free from harsh and guttural sounds. For instance take their numerals for 1,2,3,4,5, etc. Viz. Koy, Nihhi, Naxil, Chohnah. Now to express the idea 'tomorrow', 'day after tomorrow', etc. they say:

kohchamol, tomorrow
Nahamohl, day after tomorrow
Naxamohl, three days hence
Chohnahamol, four days hence

And these terms are continued still further, for instance Mare means 5; marunimicha means 15; and marunimichahamohl means the 15th day from present speaking.

But of all the languages of these tribes, that of the tribe which inhabits the country along Klamath River from the mouth of the Trinity as far up as Happy Camp and along the Salmon to its source, is by far the most regular and musical. In fact for its regularity and musical accents, it occupies among the Indian tongues of the continent the same preeminence that the Spanish does among the Caucasian languages. Bancroft in his

chapter on the Indianology of the continent ventures the assertion that the sound of the letter R in our language is not pronounced or does not occur in any of the languages of the aborigines; and those who are familiar with Asiatics know that there is not a people from the peninsula of Hindoostan to Kamsheka who can pronounce the sound of that letter in combination. Yet there is this anomaly in the tribe referred to that in this language the sound of that letter is not only frequently expressed, but it is uttered with its most rolling, whirring emphasis that a Frenchman could not intensify, in such words as these, viz.

Arrarra, Indian; carrook, up; eu-rook, down; seearraok, across and up; micarra, name of a village; Tahasooferarra, Upper Tahasooferca -- a village.

Their proper nouns for persons and places are very euphonious, as Euphippa, Escassasoo, names of persons, and Tahasooferca, Cheenich, Panumna, Chimikane, Tooyook, Savorum, etc., names of noted localities along the river.

I have referred to laws among these Indians; such do exist even among the tribes of the coast which have no tribal organization or head, ^[Apocryphal] apochaphal as it may seem. Among these regulations are those relating to riparian rights, common of fishing, compensation for injuries from murder down to insulting words spoken. With them of course there is no public offence; they look not beyond private injuries, and compensation is made to the injured party by the transgressor in lieu of a fine, the ultimatum being revenge by retaliation. For the settlement of every class of private injury they have among them the mode of

compensation by werregild (man money or blood money) effected with much formality and ceremony, the same character of laws on this subject which existed among the Anglo-Saxon under Ethelbert, King of Kent, except that among them the tribunal for settlement of the measure of damages is not a court, but mutual friends. In the first place, even in case of murder, all proceedings are delayed until the occurrence of the first succeeding full moon, when the demand is made through a third party for compensation and the negotiations proceed, and if the case is settled and the werregild paid, it becomes a point of honor never to allude to the offence.

Among the legends of the NW coast Indians are some which relate to their early intercourse with the whites coming in vessels, some concerning shipwrecked parties, and many which relate to their demonology. Of all these I have rough drafts, which I may at leisure put into shape for the press.

Among the most interesting of all is the legend of Wap-peckquemow, which like a coin with the die worn off, bears a striking resemblance to something more genuine in the belief of man: the story of primitive happiness and innocence, the command, disobedience and expulsion. He was a giant, inhabited the country about the mouth of the Klamath (they localize any tradition) and belonged to a race which preceded the Indians. He disobeyed a command of God and was expelled never to return. Next came the Indians from the Northwest, and received those lands for an inheritance, for until then they had a direct care and communication with god. But the Indians in the course of time also

violated the direct command of the almighty, among which were at least two rules of the decalogue, when God being angered withdrew from all care and interposition in Indian affairs, and left them a god-forsaken people, to the evil influences of the 6 devils for each of which they have a myth, viz.

Omaha

Makalay

Kalicknateck

Wanuswegock

Surgelp

Napousney

Nequiteh

In the latter they find a veritable and connecting link, that minor devil being nothing less than a grizzly.

Omaha is ever invisible and ever bent on bringing evil, sickness and misfortune on them.

Makaley is shaped and moves like a huge kangaroo; has a long horn like the unicorn, moves with the swiftness of the wind; has caused the death of many Indians; is sometimes seen by mortals, but usually destroys the one who sees him.

The third in order is a huge bird, that sits on the mountain peak and broods in silence over his thoughts, until hungry when he will sweep down over the ocean, and snatch up a large whale and carry it to his mountain throne for a single meal.

Wanuswegoek is a comely giant of immense proportions. This is a myth of temptation, beauty, fear at first, then curiosity, then a growing interest, then possession followed by destruction in the end.

These are only brief outlines of some of these legends, which if elaborated with all the particulars of their superstition, would present stories of originality and great interest as novelties.

In connection with the story and curse of Wappeckquemow, the Indians relate an incident which occurred when the miners first went over to the Trinity River. The curse upon Wappeckquemow at the time of his expulsion for disobedience, was that neither he nor his descendants should ever return to the happy lands which they had forfeited. On the first appearance of miners with their long beards and without women, they excited of course great interest among the Indians and much speculation about their origin their fortune and objects and their destination. The prevailing opinion was that they were of a fugitive tribe driven away from their native seats and their women taken away from them; and this opinion was confirmed by the fact that they had no women with them, and possessed long beards, a badge of widowerhood among the Indians. Finally white women followed the miners, the erection of dwellings, the opening of mines, a manifest readiness to fight which did not comport with timid fugitives; and other evidences of permanent occupation caused further speculations, until finally an old seer of Hoopah valley solved the questions by announcing that there was something wrong in the curse-prophecy and that the descendants of Wappeckquemow had come to claim their inheritance. Such was the Aztec story of Guetzeltcotl whose descendants were to return and to claim the throne of the Montezumas; such also the fate that was to befall the dynasty of Marco Capa.

Of all the myths of the NW coast, that of the Hohgates is of the greatest interest, exhibiting as it does some faint outlines of the sad fortunes of some shipwrecked crew. On the tableland of Cape St. George distant from any Indian habitation, and without any evidence that Indians had ever lived at the locality or had any dwellings there, is the most extensive shell bed anywhere on the Pacific Coast. In this shell bed are also found quantities of the bones of sea-lions, elk, etc. A farm was opened, including the extensive shell-bed by Mr. James H. Ritchie, the productiveness of which may be inferred from the fact that a turnip growing on the shell-bed weighed 56 pounds. On one occasion while he was speaking to the writer of the anomaly of this extensive shell-bed existing here without any traces of Indian evidences near the locality, the Kergai of Chacha, a sort of priest, doctor, and broker among the Indians, a decided character in his way, whom all persons in that section will remember, came along and we asked him what people lived there and gathered those shells and bones, and he gave out the following relation:

'They were the Hohgates; they came here in a boat, and built their houses above ground after the style of white men (wawgas), about the time the first Indians came down the coast from the N. They lived here a long while; found plenty of elk, roots and berries to eat. By the use of their boat, they also went out to the mussle rocks and gathered abundance of mussels to eat. They also had a knife with a stick tied to it, a rope tied on one end to that stick and the other to their boat. With this they took a great many seals and sea-lions. How you will now

find plenty of the bones of elk and sea-lions (etchquaw) among these shells. Finally, one day they all went out to the rock island with their boat along the reef out yonder. They fastened on to a very large sea-lion with their stick-knife. Away went the sea-lion towing the boat around and around, making the sea white with foam; finally he struck out for Chareckquin, in the far NW, a great maelstrom from which the NW winds issue, where the souls go and shiver in the darkness and cold of eternal night, for hell is cold and we suffer even from its winds (Char-reck-raek). Arrived at the brink of this great maelstrom the etchquaw made a dart downwards, but the rope broke as he disappeared down in the whirl of water and winds, and the boat with the Hohgates bounded up in the air, and swung round and round in the air as it rapidly ascended to the skies where the Hohgates became fixed as the seven stars which you may see at night. They are not dead, but they will never return. They were the people that gathered these shells and bones; they were not Indians (Olliquahs) and I don't know whether they were related to the whites, but they built houses above ground, just as you whites do here now.

Such is the narration of Kergai of Cha-cha, who is himself, as a representative of his race and class, one of the most interesting subjects for a sketch.

I have drawn this communication to a much greater length than I intended when I commenced writing. This is not written with the purpose of offering it for publication. I have intended to present a series of articles on these subjects to the Overland as leisure permits.

Respectfully
(Signed) J.B. Roseborough.

BATTLE BETWEEN TWO TRIBES OF INDIANS

FEATHER RIVER, CALIFORNIA

While at Stringtown, "on the South Fork of Feather River, about 125 miles northeast of Sacramento City", in 1853, Silas Weston witnessed a battle between two tribes of Indians, which he describes as follows:

"During two or three days past it has been currently reported that a battle will be fought to-morrow:

It is to take place about 7 miles from this village,

^{p. 82} between 2 tribes of Indians, to settle a difference that has existed sometime between them. The place for the contest has been agreed upon and staked off by the parties; it is in a ravine, through which flows a stream of beautiful water, on either side of which, on the sloping grounds, the combatants are to take their stand.

The mode of warfare practiced among the tribes of these wilds, is wholly unlike that adopted by civilized nations. The bow and arrow is the only weapon used, which they handle with surprising dexterity. Instead of summoning to the conflict all their able bodied men, each tribe selects 12 of its best warriors, who alone enter the field, and engage in the bloody strife, while their respective people remain as spectators at a proper distance, often cheering on their archers with yells and the war-hoop,

as the battle goes on.

As may well be supposed, on this occasion, the hearts of all concerned will swell with painful anxiety and suspense, until the contest shall have been decided, for the strangest feature of all in their mode of warfare, is found in their treatment of the vanquished — the victorious tribe bears off as booty, all the female portion of the conquered one, that it may at length become extinct."

--Silas Weston: Four Months in the Mines of California, 31-32, 1854. Revised ed.

F O O D

LAKE CO., CALIF.

Tule Lake "is of no importance for any purpose, except that it affords a bountiful supply of tule roots for the sustenance of the Indians, who used to camp upon its borders in great numbers during the root-digging season."

--L.L.Palmer, in Hist. of Napa and Lake Counties, Calif., Slocum, Bowen & Co., p.8 (of Lake Co.), 1881.

Card 1

LOWER LAKE, LAKE CO., California. November 26, 1904. Continued

The Indians living on Cache Creek near Lower Lake are an interesting people. They tell me their original home was on Indian Island (which they call Koi-e) near the southern end of Clear Lake, where in the early days the Spaniards came and massacred all who were at the time on the Island. They used to navigate back and forth on boats made of bundles of tules. These boats they call tsä-tak'-kan-nah, and the boat pole or paddle bo-tsal'. Log boats they called h'ri'-ken-nah.

They say two other Islands were inhabited by their people--one on the east side of the Lake at Sulphur Bank; the other on the west side near Uncle Sam or Kan-nok'-ti-Mountain. The island near Sulphur Bank they call El-lem Island, and the people El-lem'-fo. The Island near Mt. Kanoki they call Kah'-mah-döt, and the people Kah'-mah-döt-en-fo. Uncle Sam Mountain is Kan-nok'-ti.

^{St.} Mt. Helena they call Kon-nä-mo-tak-no.

A low pine clad mountain near the southwest corner of the Lake they call Pah-köl'-sak-kan-no.

Clear Lake they call Hrah-win^['Kah'win]--the lake.

They are good looking, ~~and~~ good natured, average-size people and

and live in regular board houses with earth floors. Evidently they are industrious as they have horses and wagons and are well dressed. They call themselves (their band or subtribe) Koi'-im-fo from the ^{Island} ~~Indian~~ Koi'-e where they used to live. Their word for people is OO'-tim-fo.

The Upper Lake Indians are a very different tribe whom they call Tsi'-no-mah-sam-fo. They do not understand each other's language.

There is a band or tribe of Indians near Kelseyville (^{south} ~~west~~ of ~~the main body~~ ^{upper end} of Clear Lake) whom they call Kol'-lah-mi-am-fo.

They speak of a widely different tribe down on Cache Creek a considerable distance, whom they call Ko'-lum-fo. These may possibly be the Win tribe at Rumsey. They also speak of a tribe in Long Valley [Chen'-po-sel].

The only Indians known to them ^{as now} living south of Clear Lake are the ones at the Rancheria ^{on Putah Creek} 4 miles or so ~~west~~ east of Middletown. These they call Te-om-fo [the ~~meiwan~~ ^{Tule yome} ~~a-la yome~~]. ~~can~~

LOWER LAKE, CALIFORNIA November 26, 1904.

Started early and drove to the Lake, crossing the outlet, Cache Creek, about a mile from town. Then drove up the east side of the lake some 6 or 8 miles and returned to Cache Creek. Visited a rancheria of OO-tim-fo Indians on the north side of Cache Creek about $1\frac{1}{2}$ mile from town of Lower Lake, and got a vocabulary, including a large number of names of mammals and birds and plants. This is a new tribe to me. Their former home was on an island in this end of the Lake (Indian Island). The scenery about the lower end of Clear Lake is surprisingly attractive. The country is undulating and hilly, covered with oak and digger pines on the hills and dotted with large valley oaks on the more level ground, and surrounded by mountains of moderate height. Looking across the lake from the east side, one sees an isolated mountain rising abruptly on the west side, making a beautiful and imposing picture. This is Mount Kan-ok'-ti, commonly known as 'Uncle Sam Mountain'. Kanokti is the Indian name by which it is known by the Indians of this region. I took several photographs of the mountain and lake.

To the south, Mt. St. Helena rises far above its neighbors (alt. 4600) and ^{is} the highest mountain of the region. To the south southwest the

hills and ridges are largely covered with yellow (ponderosa) pines, which push on south to far south of St. Helena. They are mixed with douglas fir (Pseudotsuga), and black oak (Quercus californica).

Cache Creek flows out from the east side of the south end of the Lake and is a large rapid stream--the same that traverses Capay Valley. It is bordered with cottonwoods, tree alders, and willows. South of the foot of the Lake is a flat and apparently marshy meadow a mile or so in length. Elsewhere, so far as seen, on all sides, oak dotted slopes reach down to the shores of the lake--a picturesque and beautiful country. Wagon roads are said to extend completely^t around the lake, so one could make the circuit without much difficulty.^[Not so] Lower Lake^{is} is a small and rather 'dead' town, with a miserable apology for a hotel. - ~~Clem~~ -

✓
Coast tribes of Monterey region & southward.

COAST TRIBES OF : SAN FRANCISCO BAY

An old Indian of Carmelo Mission gave Aleck. S. Taylor the following account of the Indians of the coast region south of San Francisco Bay: "The Eslen^s, Sakhones, Chalone^s, Katlendarukas, the Poytoquis, the Mutsunes, the Thamiens, and many other clans and affilees, all speaking different dialects of the Ruⁿsenes language of monterey, roamed through the valleys and mountains of the Carmelo, Salinas, Pajaro, San Juan, Gilroy, Santa Cruz, Santa Clara and up to San Francisco, which were all pretty thickly populated. The Indians inhabiting this stretch of country, of some 170 miles long by 80 miles breadth, were enabled more or less to converse with each other; as though the dialects were infinitesimal and puzzling, their vocal communications were intelligible enough when brought together in the different Missions. Those of San Miguel and San Antonio spoke another language from those further North or South, but it is not known how far ^{east} the language extends. The Indians are still numerous to the East, on the lakes and rivers from the Mariposa river to the Tejon Pass and in the surrounding unexplored mountains, and which by the by offers one of the most interesting fields of inquiry in the Philology and Ethnology of Utah and California. They had a kind of worship of the Sun and Moon, and entertained a faint belief in a God who lived ^{among} beyond the stars. From the records of the old padres, it appears that the Indian name of the site of San Luis Obispo Mission was, Tixilini; that of San Diego Nypagudy; of San Luis Rey, Icayme; of San Juan, Capistrano, Quanis Savit; of San Gabriel, Tobis canga; of Santa Clara, Thamiens; of Soledad, Sakhones; of ~~San~~ Carlos, Carmelo, Eslen^s.

COAST TRIBES OF SAN FRANCISCO BAY CONTINUED

of the town of Stockton, Yachicummes or Yachchummes. These names were likely those of the most thickly populated rancherias in the vicinity of each place.-- California Notes , by Alex^d. S Taylor
~~pt 1, 1863.~~ *Calif. Farmer*, Feb. 22, 1860.

INDIANS OF NORTHWEST COAST

Following is a verbatim copy of a letter addressed to Mr. Ruthven Deane of Chicago by Miss Sara Endicott Ober, the bulk of which relates to her work and ideas concerning Indians of the Northwest Coast on both sides of the line.

"Your communication of the fifteenth inst, received, and I am sending you one of my brother's photos, but cannot just now find others that may be better. I 'live in my trunk,' and that means many of my choicest treasures are put away beyond reach. But I am sending your letter to my brother's son, John Elliott Ober, Vashon Island, Wash., hoping he can supply you with a better picture. Please return the photo to me, for it is highly prized.

"I wonder if you would be interested in my own work which I am trying to put into shape. For twenty years I have been investigating and studying our West Coast Indians, and trying to secure for them better advantages in every way--better conditions, and something like justice. I have been without means, hampered and handicapped in every way, yet have secured very valuable and unique information about them. I have especially got a glimpse into oblivion--had the rare opportunities of attending their ancient ceremonies, with interpreters, and have been given a wonderful understanding of their old religious beliefs, rites and ceremonies. I have been especially interested in a new religion that has

been brought into existence, among our west coast Indians and has ^{now} grown to enormous power and extent. It is called the Indian Shaker religion, but has no inception, or any dealings with the old Shaker religion of New England. This came into existence near Olympia in 1882, and is a purely Indian religion, with the inception of Jesus Christ. It is a strange intermixture of the old Tamahn-a-wous and Christianity, that has through the years sloughed off much of the Indian beliefs, and acquired more and more of Christian beliefs and practices. For twenty years I have attended the Shaker meetings, and have tried to bring them up to a real, and Scriptural Christianity. It is too long a story for this letter, but I have inside information that no other white person has ever got.

"There are only a few, and inaccurate accounts of this religion, but you will find Mooney's report, not accurate, in the Smithsonian Report No. 14.

"Do you know of any way by which I could sell my 'wares', and put on record these wonderful 'glimpses into oblivion?' I have been with Indians who have had almost no connection with whites--have been in their wonderful Tsi Lams, great Communal Houses a thousand feet long--have received the very heart-secrets of old women, through interpreters, and hope now to put on record these things before they have gone beyond recall into the vanished past. But I have not been free to write--free to do my best work--until recently--and now I am living in 'borrowed time,' nearing seventy-five--and am almost helpless with serious heart trouble. But I know God will let me live--give me strength--allow me to put these

wonderful truths in shape before I go. If I could only sell my 'wares'--could have the means to allow me time, strength, and the needed comforts while I write. There are so many closed doors I long to open--so many marvelous things sealed within Indian hearts, I long to disclose--so many ancient beliefs, practices, and ceremonials, I long to secure--and it will mean just the small means to enable me to do this. It is not alone Indian characteristics--Indian ceremonials--Indian customs that I long to put on record, but the very souls of Indians their very inward beliefs--their real selves I wish to tell about. Do you know of any source by which I could sell my articles--and sketches, with photos? I am so submerged--so handicapped--have been so terribly hindered--that it is only within a few months that I could get at my notes, and try to put them in shape.

Please pardon my boldness in thus appealing to a stranger, but possibly you may know of some way for me to sell my 'stuff', and get on my feet, financially.

I am so glad you are putting my brother Fred on record. He was my idol, my pal brother--my inspiration and incentive through my suppressed girlhood. I was with him in Florida, also in Boston, while studying Art, and I drew many of the illustrations for his books. I miss him even now, though many years have passed since we were together, or in close accord.

If all goes well I would love to go far up the north-west coast of Vancouver Island, where the Indians are now in primitive conditions, and not far from ancient savagery. I know an old

Missionary who knows their languages, has their respect, and who could give me insights into savage lives that not even Dr. Franz Boas has received. And if I had the means--not very much--only a few hundred dollars I could do this, before I 'get old.' I don't mind travelling in Indian canoes, living in Indian huts, being far from civilization--and I know I would have the strength, if it is God's will for me. I have two books out seeking publishers, and about a dozen articles, and hope some of these will succeed. Then, then--it is 'Ho! for the wilds!'

"How would you like to peer into a great massive house--built of huge split timbers, bearing the tessalated marks of primitive adzes--far from any white settlement--on that awful west coast of Vancouver Island--wreathed with wrecks? How would you like to peer into a great interior--windowless--with but the one door--no partitions to cut up the space of nine hundred feet--a cavernous roof, high overhead--blackened with the smoke from innumerable fires--rafters, and great timbers carved with grotesque images--earth floor running the whole length of the building--raised platforms on either side on which the former inmates slept, and kept their possessions--nine firepks along the floor--indicating the number of inmates who formerly dwelt there. The only light from the door, or the opening along the apex of the roof. That is what I saw--and spent a night and day in--twenty years ago on that terrible west coast. This house was named Tsi Quadra--for

Quadra the Spanish explorer, who visited it in 1777-9. It had been abandoned for nearly fifty years when I visited it. But in it I found an old woman, over a hundred years old, and through her great grandson, Niasuk, I received the story of her life. Oh I do long to put it on record--the strange customs, ceremonials, beliefs--the primitive ways, the savage lives--the codes of warfare, and believing.

"I do not know why I am 'outpouring' this to you--but possibly you may know some way for me to finish this great work, God has so laid upon my heart. If not do pardon this intrusion."

"Yours sincerely,

(Miss) Sara Endicott Ober"

Suquamish, Washington
February 19, 1929

To Dr. Ruthven Deane
1222 North State Street
Chicago, Illinois

LOWER CALIFORNIA

Lower Calif Indians - historical
accounts

LOWER CALIFORNIA INDIANS, 1794

Luis Sales, a Dominican priest of Lower California who built the mission of San Vicente Ferrar (1780) and founded the mission of San Miguel (1787), gives a lengthy description of the Indians of Lower California in letters written to a friend and published under the title 'Noticias de la Provincia de California en tres cartas de un sacerdote religioso. . ', Valencia, 1794.

Sales states that the information contained in the 'Noticias de la California', published in 1757, is involved in some ambiguities because of the readiness with which the Indians were at first believed, because there was no knowledge of their language, and because the country had not been explored above 28 or 29 degrees.

The following is a translation of the first letter which has to do with the Indians of Lower California. The letter was written from San Miguel Mission, but is not dated.

S. R. Clemence

October, 1922.

Character and Customs of the Indians

In almost all the missions of Lower California we must suppose the natives subdued or half rationalized, although there are exceptions to this general rule, for some have been found clever and disposed for everything. Most of them already live as Christians (I am not now speaking of the gentiles), somewhat forgetful of their gentile customs, superstitions and vain observances, and consequently somewhat removed from the chaos of their ignorance. Which benefit is due to the continual care and work of the Missionaries.

[37]

Their dispositions are likely to be different, but they differ very little in the extent of their absurdities. The Indians of the missions of Loreto, Cosmundú, Cadegomo, Guadalupe, and Molere are loathsome, false, and slovenly. Those of San Fernando, and Rosario are humble, peaceful, and docile. Those of Santo Domingo and San Vicente are restless, proud, and rebellious. And those of San Miguel, among whom I live, and which is the last frontier of the gentiles, have a rude untractable nature, and are excessively haughty, valient, and warlike, and have kept the troop busy all the time. Stupidity, slovenliness, idleness, and lack of reflection are usually the same among them all. These and other circumstances which our missionaries encountered every day, in former times caused a doubt as to whether they were rational beings. And if this (as may be read) was said of the

[38]

Indians of New Spain, what would the learned men have said of these Californians, who are even more savage? I have heard a man who has traveled over many seas, ports, and provinces -- a member of the Royal Academy of Sciences -- say that these Californians seem to be a different species of rational beings. I am of the opinion that in all the world there are probably no tribes so poor, so unfortunate, and so lacking in intelligence as these. They scarcely pass beyond the first conceptions, and these are usually entirely wrong. [39]

Their voluntary movements are usually in proportion to the brief light of their understanding. They are wont to be active and efficient only in the freedom of their brutal passions; and these are held only by those who are powerful and brutal, although on the other hand they may be the most cowardly people in the world. They like to be considered swift runners, and indeed are wont to boast of being men of courage, casting themselves from cliffs and exposing themselves to other dangers in which they often lose their lives. There are always among them some men more bold and free who are considered in the character of chief. But he holds no jurisdiction, nor do they obey him. They follow him only when under arms, and this is usually when they want to attack other Indians, either to take away their seeds or to rob them of their women. Their desires ordinarily command them to procure food for the day, nor are they anxious to be certain of it for the morrow. The care of the food belongs to the women [40]

for the man must be regarded as an idle vagabond. And although [41] the woman may have children, may be pregnant, or have just brought forth, or may be old, she always has to get water, food, wood, and whatever may be necessary for their subsistence, even though it may be necessary as it happens to travel 4, 5, or 6 leagues to find wild seeds. And then they go without the men and return weighed down with it all as if they were mules. Nor is the poor woman in a position to refuse them. For as they recognize no superiors, as soon as the women's strength deserts them, they are injured or killed. They fear only the relatives of the woman, who immediately prepare themselves for vengeance, and this they wreak up to the fourth, fifth, and last generation. This is the reason that there are so many murders among them. And for this a serious injury is not necessary. A word is suf- [42] ficient -- an action, or any unpremeditated look.

The gentile Indians, and the Christians before being baptized, had never tasted bread, because they know nothing of wheat, barley or millet. Also they had no knowledge of sheep, cows, goats, or hens. Accordingly their foods were are very simple -- herbs, wild fruits, rabbits, deer, vipers, snakes, rats, lizards, and other mountain animals.

They are good fishers and a few supply the whole of a gathering of relatives. But they observe the useless custom that the fisherman must not eat any of his catch, because he would be unfortunate on sea. And so the others eat all the fish, and

he is content with the fruit that his relatives bring him.

They are very dextrous in the hunt. They use darts of [43]
wood. And they regard the hunt so highly that if one of them
follows a deer, rabbit, or hare, and cannot kill it, and the
others laugh at him, it is customary for him to hang himself,
or hurl himself into a ravine.

Although the California Indians are poor, as I have said,
they have poorer ones among them. From these there is never
a word heard when the others converse. They withdraw into
a corner, as the despised of the others; they are obedient to
all; and if they are much ill-treated, they flee to the woods
and live there like wild beasts.

Their covetousness in regard to landed property is like
those who know nothing in the world. This constitution of
mind, while it abandons them to the greatest and perpetual [44]
idleness, also makes them docile when they are led for good
or evil. With only some slight invitation toward it, they
leave their caves and mountains to be instructed in Christianity.
They are prepared for it hastily. And it is permanent usually
only so long as there is nothing else to lure them to the
mountains and caves. So that they leave the Missions to go to
their homes as easily as they left their homes for the Missions --
except for the little children who grow up under new conditions.

They look with indifference on the benefits which are done
them and in a moment they are forgetful of their benefactors.

They are timid and cowardly and although outwardly in a spirit of bravado they manifest animosity and valor, it only lasts until someone gives them a whipping or beating.

Ordinarily they have neither government or king, only, as I have said before, a kind of chief. And as they do not [45] possess real estate, or houses, or landed property, or have any kind of towns (with the exception of the Christians who recognize our Catholic Monarch and live in a kind of community) the necessity for roving about prevents them from establishing themselves in fixed places. They move from one site to another continually and over a distance of many leagues. And when they do make their establishment in a certain place, they do not care whether it has water or not, for they supply it with the prickly leaf of the piteras. Accordingly those who are more astute and do not want to live in caves, make a rancheria composed of the families of their kinsmen, each [46] one of which is governed according to its whim. So then they are already assembled for their dances, feasts, and wars, and are ready for them to the extent that their talent dictates.

Those who live in rancherias make two houses 14 or 15 varas[✓] long. They make the roof of branches and a little earth. They are very low and their doors are like a rat hole. They are without breathing holes and are always all full of smoke. And they make them this way so that anyone passing by the door may not see those who are within. Others make some little huts

✓ 38 - 41 feet

similar to the ones the keepers of the vineyard have in the fields.

They give all possible rein to their gluttony. They have no fixed hours for satisfying their appetite. They eat all they find in their path. Even the dirtiest things serve their [47] gluttony. They never use salt in their food, nor butter, nor oil.

They all go naked, although the women are accustomed to wear some little aprons of threads of the pita and of skins, which form a kind of little half-cloak in front. The men, with the exception of the chiefs, who wear these same little half cloaks, are not covered at all. The head adornment is reduced to a helmet, of rushes for the women and of feathers for the men. And sometimes they make some round caps of clay and put them on their heads. On their necks they wear strings of beads of tiny snails or of little shells, or little pieces of the prettiest stones.

They are all very dark in color, although there are some Indians white enough. But I think that this perhaps may prove to be from a mixture in former times with the English or with [48] the Spanish.

They all make use of red-lead or paint on their bodies, and in the most ridiculous fashion. Some paint the face black, the chest yellow, and the legs white. Others the reverse, and indeed, whatever occurs to their imagination. Some cut a piece out of the ear; others the back; some gouge out the lower lip,

others the nostrils; and this is laughable for they wear tiny mice, newts, little shells, etc. hanging down. The reason that all (except those newly born) are painted is to make themselves horrible.

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Their valued household possessions are reduced to a small thread net for keeping seeds, a little wild tobacco with its clay pipe, bits of flint for arrows, bones for making them, birds' feathers for their adornment, a dish of rushes for gathering seeds, two sticks for striking a fire (which they perform with ease, rubbing them hard against one another), a bow and arrow, a stick three hands long for killing rabbits, and -- if it is a fisherman -- some ropes and fish-hooks. This is the entire household furniture to which the wealth of the Indians is reduced -- meaning, of course, of those who are reputed to be very rich, for there are others who have nothing.

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When they want to move, the woman carries everything except the bow and arrows, which the man must carry.

We missionaries have found some places, particularly one called Viñatacot, where the gentiles do not permit polygamy, for they believe that a man who has many wives cannot be happy and will die soon. But usually with the title of Soasadoras they have as many wives as they want. Adultery is very common. However it is a weakness which they look upon with some delicacy, for they either repudiate or kill the unfortunate woman.

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Their marriage customs are most ridiculous. Some for marriage, show their bodies to the women and the women to the men, and finding each other to their liking, they are married. Others indeed, and this is more common, are married without ceremony. They meet one another in a wood or in a gorge; join forces for safe conduct; and immediately announce themselves married. These and the former change their wives whenever and however they wish, but they regard them all as slaves. It never happens that two kinspeople marry, except in some places where they preserve the custom which the Hebrews had -- that is, if the husband dies, his brother, or nearest relative, immediately marries the widow. Loving care for children is very slight. If the mother is sick and there is no one to care for them, she abandons them or kills them. For the husband, although he see his wife and children perish, will not lift hand or foot. He looks upon everything with indifference. [51]

Immediately after childbirth, it is customary for the woman to bathe her body with somewhat tepid water. She then enters an excavation which is already moderated with fire. There she places herself, face up. She is covered with branches and earth up to the neck, and on the earth it is customary to put some heavy stones so that she may sweat. This operation is repeated three or four days. And all this does not prevent the woman from going to the mountains for wood, water, and seeds immediately after childbirth. And throughout the tribe of Californians (which are called Adó) the husband lies down [52]

and receives the congratulations and inspection of others. [52]

They cut the umbilical of the newly born child with a flint, wash the child with tepid water, and bury it, covering the little body with ashes up to the neck -- the ashes supplying the lack of clothing. After a time they place it on some little sticks in the shape of an arc. There they fasten it with cords and on its chest they put a little pillow of sand, so that the child may not grow with breasts elevated, which they regard as a deformity.

Religion of the Indians

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They never have temples, idols, altars, nor places designed [54] for sacrifices, consequently idolatry never has been seen. They do not worship sun or moon, but only have their vain observances and ridiculous stories in place of a faith.

They say that a great chief (for so they express themselves [55] when they want to express the character and give weight to the circumstances of a person) made the sky, the land, and all that exists in them. This chief is called Menichipa (speaking according to the language and tradition of the pueblo Viñatacot or mission of Nuestra Señora del Rosario). That he immediately created another one similar to him who was called Togomag; Then he made a man and a woman and they had a son called Emai Cuaño. The great Chief adopted him and gave him all his power, and put in his hands all things and faculties. To this son belonged the care of the married ones, and he it was who arranged the marriages of men and women.

Menichipa, although he created all things, left them very imperfect. But the adopted son perfected them, sweetening the bitter seeds and taming the animals that were wild. In order that people should not be so cold, he placed fire below the earth. And when men complained that the heat was too great, he spat upon the earth and his saliva was converted into seas, rivers, springs, and lakes. The men, angry at seeing so much water, wanted to persecute him, and then he began to weep and his tears formed rain. [56]

Then he gave names to everything. He created the first multitude of people with his own hand, and becoming weary, he showed men how to procreate. He ordered them to celebrate dances and feasts and charged them to make obsequies to the dead who had died a natural death, and to burn those who had died from violence. Those who were the bravest in dying would go down from the North where all the founders would be, and there they would eat deer, rats, rabbits, and hares. He commanded that the women should be subject to the men, and that among the latter he would have some who were believed without contradiction. [57]

They add that Menichipa was wounded by men, and dying, rose again. But that the evil-doers fled, and so far it is not known where they are. On being asked where Menichipa was before he created things, they answered that under the North there is a globe of land that was suddenly created with Menichipa. That he lived there, very sad because he had no

companions. And from there he was moved to create all things. [58]

They conclude that Menichipa created many proud and bad people, and desiring everyone to be at peace, he banished them from the world and shut them up under the earth. Nevertheless, he permits them to come forth from time to time to deceive men. These haughty people in some places are called Chilichs; in others Tevigol; and in others Chilay, which is equivalent to demon. Such an one goes visibly among them in many places, protecting their ill-deeds. In others he appears to them at night clothed with fire and threatens them. And possessed of this terror, they practice whatever ill-deeds he inspires them to. But those already Christians defend themselves now with the holy rosary. . .

I omit other extravagances, for from these you will be able to [59] infer their stupidity and absurdity. Among other tribes they have not the slightest idea of gods or demon.

Concerning Indian Healers

Among their extravagances and absurdities they have some old men called by some Quamas, and by others Cusiyaes, which is the same as sorcerers. Some of the missionaries were falsely per- [60] suaded that these old men were their priests. But why would they have such priests when they have neither sacrifices nor idols? These old men are some of the most licentious of men. Their extreme ingenuity, unwearied loquacity, and singular proficiency in ridiculous actions and movements, is the reason that they are regarded as oracles, and their lies are believed by these unhappy people with the greatest firmness, no matter what the missionaries

may tell them.

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From this it arises that the poor wretches are forced by fear (for they continually threaten them with death) to give them the wild seeds that the women bring, to serve them with the greatest constancy, to condescend to whatever they desire, to find them wood, water, fish and everything else. And these old men lead a very idle life, without having to exert themselves for food or [61] drink. The women may not even dare deny their brutal appetites.

All their fear grows from the fact that the old men deceive them, telling them that the demon is their friend, and that they alone have the power to end the whole world. And although they see that the troop and missionaries punish them with lashes, and that they cannot resist, nevertheless these wretches believe that whatever is done is because he wills it.

It is worthy of note that all the Indians are beardless. They have no beard or down on their bodies; and the same is true of the women except for the head. But some one in a hundred appears with an imperial beard without whiskers. It is allowed to grow, making a face like a sucking kid. And usually it is grown for [62] this business.

They recount to them the customs of their ancestors, and in order to make their discourse stronger, they do not hesitate to mix as many lies as they can, with the satisfaction of not finding opposition under the circumstances. For all, as I said, are

possessed of a panic of fear (even against experience itself) to the extent that they believe that his saliva alone has the power to take away the life of his rivals, and equally to give it to his friends.

They are called for any sickness whatever, the imaginary cure for which consists in beating or rubbing the entire body, absurd movements, groanings, and other unclean and crafty actions. And if by chance, the sick person dies, the old man says, and everyone believes him, that he killed him because he was not his friend, or had not given him presents, or because he was avenging injuries which his kinsmen had received. If the sickness disappears merely through the force of nature, he claims to have cured him completely because he was one of his friends and was very brave. And the Indians are so short-sighted and in this particular so ingenuous, that they believe it all, simply because he tells them so.

Feasts, Burials, and Obsequies of the Indians

These old men manifest their power and authority on two occasions: at the public feasts, and again at the obsequies for the dead. [66] The feast among the gentile Indians is merely a gathering of men and women from all sides to give rein to their appetite for lust and gluttony. The old men take great pains in calling as many friends as they can; but it has been noted that in these they offer no sacrifice, make no worship, or anything that might have an aspect of religion. They men and women, then, invited to the appointed place, they try to procure as many wild seeds as

they can. Their object is eating, dancing, laughing, and making use of the women. There is no set time for their feasts, but ordinarily they are at harvest time, or at the new moon. [67]

The chief actor of this feast is the old man. He it is who most works and sweats, with his words, groanings, movements, gestures and jumping. He orders what is to be done, and long beforehand deceives the unhappy ones, promising them a thousand acts of cleverness and valor, although he may be the most cowardly man in the world. He goes on disposing little by little of discourse, which usually lasts three or four hours and sometimes more. In this he tells them as many lies as he wishes and can imagine, accompanying his words with ridiculous gestures, and usually emerges so fatigued that he remains stretched out on the ground for many days, as I myself have seen.

While the people are gathering, a circle of logs is made in a wood or in a gorge (for they always hide themselves for these functions). They clear a bit of road for the runners and make a little house for the old man. All the others are in the open air. This little hut is so greatly venerated, especially by the women, that no one enters or visits it. And they are convinced that the minute they put their foot in it, they die. I have made them see quite the contrary by putting them in by force, when no one died, but they think it only because the old man says so. The circle formed, the men and women gather, the former naked and painted with a thousand colors with a very large [68]

bunch of feathers on the head. The women are also painted, and some have a sort of diadem on the head made of feathers, but [69] very beautiful. In the middle of the circle they put a stick for the operations of the old man. These functions are always held at night and so they make provision for firewood for lighting and heating.

The old man makes a sort of priest's cape from the long hair of dead men; and other old men, more ancient, painted black, and with large deerskins like capes tied with cords, appear with some large sticks in their hands on the ends of which are heads of dead men killed in their wars. Having gone round the circle with much formality and without speaking a word, the old man is left in the middle of the circle. He keeps silence during these events, and speaks to them at the end of the function.

He tells them that the chief of all the animals sent him, or [70] assures them that he is the God of all, if that seems better. He says this with such satisfaction and they listen with such pleasure as to cause wonder. The other old men, as he has told them to go with his appearance to distribute the presents, confirm his words. He tells them of ancient customs, involved in a thousand contradictions. He gives a reason for all his clever acts, cures, deaths, and abilities, and assures them that he has friendship with the dead. Then he takes out some boards painted with a thousand ridiculous figures, which represent the most able men that they have had -- the best healers, the most valient men, the best runners, the strongest ones, and over each of them he

makes overwhelming eulogies. But he always adds that he is greater than all. Among these boards there is one about a vara [71] [33 inches] long and half as wide. In the middle there is a hole, and from time to time, he puts in his tongue and draws it out again, and they all laugh immoderately.

Singers and players arrange themselves at the door of the old man's house. They sing absurdly, and they have something like timbrels full of stones that are hardly heard. And while some sing, others play, and all scream. The old man never stops in his discourse, and such confusion prevails that they cannot understand one another. In some places they make use of a tabour like a drum; in others they have a string of little bones, and make a sound like castanets.

When these movements are done, and the old man is weary of talking -- perhaps because he has no more lies to offer -- he [72] withdraws to his hut, and the dancing begins at once. It is most laughable to see in the light of the fire such grotesque figures and such strange movements. The men all dance together, and then the women -- some painted black, others yellow, and all jumping and giving groans, and at the same time such horse-laughs that one truly marvels. From time to time the old man comes out with his priest's cape, and giving four to six leaps from side to side, utters some wild cries, and then they all lift their voices in sign of joy. After they sing, he goes away, ending the celebration.

They seat themselves, the old man scatters some few seeds to eat, and while some sleep or eat, others give rein to their carnal

passions without restraint or shame. So they pass the night. [73]

At dawn the old man makes a sign and calls to his women to gather seeds for the night. In truth they are usually gone all day and come in the afternoon weighed down like mules, and lay it all down for the dance. But the old man always selects the best and a double portion in order to be stronger. This feast usually lasts 20 to 25 days.

In the afternoon the Indians usually have their races or contests, and whoever comes out victorious is most liked by the women. The defeated ones are wont to feel it so much that some of them hang themselves and others, as I myself have seen, let themselves fall from the highest mountains. But although the other Indians see that they are going away to hang themselves, they say nothing to them. [74]

Sometimes in the midst of the dance, they become enraged at each other, and resort to sticks and firebrands, and immediately the dance ends. And even though they kill one another in these affairs, there is no one to punish them, for they recognize no superior. The funniest is that in the midst of the dance they give boasts and excellent bragging, but if by chance the missionary knows it and goes to the dance with the troop to stop the affair, they all flee. One takes the tambour, another as many seeds as he can, and they go away to hide in the woods.

This work of the missionary is very useful (but not always, for they expose themselves to some contingency, as happened to me

in the beginning, when they dislocated one of my bones with a sling) in preventing deaths and other disorders, and also in hindering the results of the dance. For as they are gathered from so many places, they sometimes assemble to set fire to the mission or to harm or kill the missionary. If the troop were to go along without the missionary to prevent the affair, there would be many bad results. [75]

The other occasion at which the old men manifest their authority is at funerals. Usually when a person dies, they burn him, and do not try to see whether he is dead or not. When the old man says that such a one is dead, they tie him and carry him to the fire. I once freed a little girl of fourteen years who had fainted. They were going to burn her, when I approached, applied a little vinegar to her nostrils, and she recovered her senses. The old man claimed that she was dead, and I that she was alive. Some of them wanted to burn her, others to free her, until at length [76] weary, we struck some blows, and they left her and I carried her to the Mission and baptized her, and today she is alive.

Some few days after the death of an Indian, they all assemble in the same way as for a feast, for which the old man calls them together and says that the dead person wants to come back and to eat with them. And as he tells them that he has commerce with the dead, they readily believe it. They all congregate, clothed in colors, or in charcoal and yellow, and the old man is put in the middle of the circle. Under his arm he has a mat of doubled rushes in which he hides the priest's cape of the feast. On

another little stick he has put the hair of the dead man. He indicates silence and puts on the priest's cape of dead men's hair, and produces such horror that it seems a Bear. He plays a pipe and tells them that the deceased is now coming, but they must not come too near him to look. Withal they believe it, and when he shows them the little stick with the hair of the deceased and tells them that he is present, that they see him, - and they see nothing. Nevertheless they utter shrieks, tear their hair and do other ridiculous things. When abandoned to their grief, the old man consoles them. He asks a thousand questions of the hair, which gives answers to his liking. For instance, the old man asks if everything is well in the house of the North, and he answers, yes. He asks him if there is any one more clever than he, and the hair answers, no -- and others of this kind. These questions finished, he gives a discourse from the dead. If it was a man who was a great runner, very strong, - that he knew such sources, that he was very valient. If a woman, that she had been loved by her husband, that she had had many children, etc. From this a great weeping results, particularly among the relatives. This clamor lasts throughout the night. At dawn they seek two old women weepers. They are put on top of two large rocks on either side of the road, and they make sad and horrible lamentations. After this, the old man leaves the middle of the circle and tells them that now the deceased wants to go away, but that first he wants to assist at

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their activities, and so in order to please the deceased, they all dance, except the relatives. All of these cut off their hair in sign of mourning.

When the dance is finished, the old man tells them that now the deceased is satisfied. But that he needs seeds and fruits [79] for his journey. Then the old impostor takes all the fruits and carries them to his hut. From time to time he lifts the hair of the deceased. They all follow him, and are so simple that although they see the robe of the old man and that there is no dead man, yet they all believe him. At length when the old man sees that all are distracted, he touches a pipe or fife and tells them that now the dead man wants to go away so that they may gather fruits for another day (which is what is most useful for him); because he will surely return. Then he makes four gestures, runs with the hair in his hand, and they all believe that the deceased is going away. And although they see that the old man is rejoicing and stuffing himself with the seeds, they are persuaded that they are for the deceased, because the old man says [80] so. Then he goes to sleep and warns the others not to disturb him, and so he deceives them telling them that he also goes away with the deceased. No one is capable of forming an adequate concept of all this. All this tale may seem incredible, but it is true, and I have seen it many times in the places called Colechá and GuaJamina.

The old man guards with great care the boards, the bunches of feathers, the long hairs and other things belonging to feasts and obsequies, for by means of these he gets his food and passes a life without work at the expense of the unfortunate deceived ones. Some of these when they become Christians are undeceived. But much caution is necessary. For if afterwards they meet the old men in the mountains, they are cruelly revengeful, and the [81] poor Christians pay for it.

These same old men, when they are by themselves say that they are immortal. And the Indians, seeing that they die as much as any of them, believe it because they tell them so. Once I asked one of them who was called Gualipai if he was hot, cold, or hungry, if he had to die the same as the others, and he answered no to everything. Then I ordered a soldier to make a gesture as if to overpower him, and the old man seeing the action began to weep and fled. Then they caught him and gave him some lashes, asking him beforehand if he would feel the pain and he said no. But after two or three, he began to cry and shriek like a madman. The operation finished, he fled. He returned to his people, and told them that he had not wanted to use his ability; that if he [82] had wanted to, he could have taken the life of everyone. And the Indians believed him, for they said so.

These old men usually have knowledge of medicinal herbs, and they make some marvelous cures with them. But they more usually use tobacco juice, applying it to ulcers, wounds, and contusions.

Also, on any affected part, they use very tight ligatures of cords, so that the bad humour may not pass to the well parts. They also apply burning brands to the part affected, for which reason almost everyone is marked on arms, thighs, and legs. But the most common operation which these old men perform, particularly in the case of ulcers or tumors, is to apply the mouth to the tumor, burst it, and suck with all their might until the blood comes. This is repeated many times, although the humor is in the most loathsome or indecent part. And they have no disgust for this and similar operations, for if they had they would not do it. And if they did not do it, there would be no good cures, they would get no presents, and they would certainly see themselves despised, without food, without credit, and without women. For by having this ability, everything is subject to them and they are prosperous. [83]

Sickness of the Indians

It is unquestioned that the country of California has a very benign climate. Its air is pure, the sky beautiful, the atmosphere clear, and the night very clear. The benignity of its climate is favorable not only to the natives, but extends also to foreigners and particularly to the Spanish. [84]

The Indians, whose constitution is very heated, have many wild seeds that cool them and make their blood temperate. Such are the pitahayas, and more efficacious, some which are called carumbullos, similar to plums, although very red and without a

stone.

But I attribute the health which the gentiles enjoy to the fact that their food is very simple. They do not use salt, and as the food is always herbs or fruits, it is very easily digested. They lack for doctors, the old men alone acting in that capacity. But they never use bleeding or other strong remedies. Add to this the many and continuous sweats with which they agitate their systems, and the fact that although they may be sick, they always sleep on the ground and near the fire, and this with smoke.

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Their races, struggles, fights and other voluntary efforts occasion them much pain in the chest and other accidents. It is also certain that they suffer from time to time from serious epidemics of burning fevers, small-pox, venereal ulcers which have entirely desolated the Missions and pueblos. Their failure to keep on a diet (for if anyone brings them fish or anything else, they will not discard it, even if they are dying), exposure to inclement weather, and always being by the side of the fire and smoke, although the heat may be furious, casting themselves into the sea in their sickness, and other madnesses which they practice thinking to free themselves from pain -- these are the reasons why the epidemics finish them. Abandonment by their acquaintances and friends (for when they see that they are sick they leave them to die and go to another place) makes them die from pure necessity and like beasts. I myself have found some dying in the fields, who, after being carried to the Mission and

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fed, lived many years. When anybody falls sick, they care for him a little. But if he gets worse, they put a little kettle of water by the side of his head and leave him. But there are also places where the woman holds her husband in her arms, watching his every movement until he dies.

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What afflicts these unfortunate people today is the venereal disease, which has introduced itself with such fury and violence, that after having finished with the entire tribe of Pericues (who were very numerous and dwelt in the south of this province, and of whom none were left, their lands uninhabited and deserted) had penetrated to the north and in the same manner has finished towns in which the Indians were numbered by thousands, where today there only a hundred; and where there were 600 or 700 people, now there are scarcely 30. For which reason the missionaries never could succeed in what they attempted.

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Some are of the opinion that this venereal sickness is national, basing it on the fact that the more remote gentiles (and I have seen many) are accustomed to suffer from it. But I have also noted it is a mistake. For they do not suffer from ulcers, except for some tumors that appear in the groin and immediately disappear. But in the reduced towns what they suffered from were malignant ulcers, which made manual labor impossible, spread rapidly, and left them almost wholly infected. In the case of the gentiles it hardly increases and sometimes disappears without applying any remedy. But with the Christians the more remedies they use, the

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fewer of them recover. Which has moved me to believe that what the gentiles suffer is not venereal disease, which would make itself felt in their bodies and would leave them unfitted for the running and dancing which they practice continually.

Others judge that the troops, whose life and freedom in this country is most licentious, and who are the cause of a great deal of injury in the conquered territory, have communicated this sickness. For this attack is seen only in the towns where the troops are quartered, they being the first to suffer, from [89] which it appears that this contagious evil may have been propagated from their dealings with the Indian women.

The origin of this attack, most say, was an uprising of the Indians against the Spanish and the missionaries in this province, and that God sent this punishment for their crimes. I will set forth what is found in the authentic papers and archives in the Mission of San José of the Cape of San Lucas (which I myself have seen and examined).

Two uprisings have taken place among these Indians called Pericues, who are the inhabitants of the southern part, one in 1734 and the other in 1740. In the first Father Nicolas Tamaral of the extinct Society was killed, and in the second [90] the servants and the crew of a Chinese ship which was anchored in the harbor of this mission. In these uprisings they manifested great barbarity, laying waste and burning everything. Two years after this last uprising, that is in 1742, an epidemic fell upon them so strange and so unusual that it seemed a punishment from heaven. They could not endure one another because of the multitude of eruptions that broke out on all parts of the

body. Only 500 died in the mission. This sickness lasted two years and a half. From this mission it was carried to that of Santiago; and from there to Todos Santos. At the same time the epidemic was raging in the south it suddenly broke out in the north in the last mission, which was then San Ignacio, and [91] from there it was carried to the other missions. This pest was as general as the uprising of the Indians. It was a matter of wonder that this epidemic never entered among the gentiles of the north, with the coincidence that only the accomplices in the atrocities died. But those who had no part in them, they cured with lemon juice, refreshing oranges, and sea baths. These same remedies applied to the evil-doers acted as poison and after two days they died.

In the year 1748 another epidemic of measles started in which an infinite number died. And in 1768 in the same place another much more contagious broke out, which took the form of very malignant eruptions, and this epidemic finished up the greater part of the Indians. They all swelled up and after [92] two days died, and immediately burst. They emitted such a horrible stench that they had to be separated from one another because they could not tolerate each other. There was no one, old or young, who did not experience this calamity. But it was clearly seen that the whole tribe of the Pericues, who were the most rebellious and haughty and who were then meditating making an end of everything, were all killed, and in the year 1789 there scarcely remained two Indians of that tribe, which had numbered

thousands.

This epidemic began in October 1788 and in this same month, they made an uprising, apostated from the Faith, rebelled against Spain, and killed the missionaries. And the epidemic seized upon them in the same degree that they showed themselves enemies of the Faith. As the Department was left wholly depopulated, an attempt was made to send people from the north to these towns, but they all underwent the same misfortune. Even when the astronomers of Spain and France came to watch the transit of Venus and set up their apparatus in this mission, they all had the same misfortune, and the French gentleman, a member of the Royal Academy of Paris, died. [93]

It is also worthy of note that in the midst of this rebellion, the galeon from the Philippines arrived in 1735, anchored in the port of the Mission, as had been its custom every year, and the Indians deceived all the crew who became sick, and killed them. But immediately the evil-doers were seized with the same sickness and died....

. From the eruptions which afflicted the Indians were formed some putrid ulcers which entered the genitals, and this sickness is what has swept throughout the entire province. [94]

The epidemic of small pox has occurred but twice, and this was because it was contracted through some families from Sonora, who were infected and brought it with them to this province.

Thus in the year 1781 (a memorable year for this unhappy Calif. for it ended the missions and Indian rancherias) a vessel entered the port of Loreto bringing families from Sonora, who were in- [95]

fectured with small-pox. Through the Commander's lack of precaution they entered the town and immediately it spread like a breath through all the missions, however far away, and caused so much destruction that only those who saw could believe. Towns and missions were deserted and corpses might be seen by the road. What the missionaries suffered and how they worked I will tell elsewhere. Lack of care given by the gentiles and of adjustment of food, and the many nonsensical things they practiced -- such as throwing them into the sea when they began to show the sickness -- were the causes of such great mortality. In fact, what [96]
 chance had the small-pox/^{victims} when as soon as the ulcers or eruptions were discovered, some were bathed with fresh water, others thrown into puddles, others into the fire, and others had the eruptions burned with brands?

They attributed these deaths to the Gachupines, as they call the Spanish. One of the missionaries wanted to try the inoculation for small-pox, as he found he was going to be left without Indians, and it had such good effect that scarcely three or four died. This was at the Mission of San Ignacio, and I myself was present.

As to remedies which have been tried here, I can tell you that there are some very efficacious. The juice of the cardon, of which I spoke above, is an antidote for venereal ulcers, but it cannot be endured because so painful. The chamaleon has the same [97]

✓ Cardencha

effect as ointments, preparing it at a slow fire and consuming three parts of water. But it is necessary to diet. The root of the chocuit, which is a shrub that grows in the marshes, is efficacious for every kind of ulcer. And to conclude -- there are other very beneficial herbs.

If from the beginning some intelligence had been used in making an exact investigation of these herbs, surely a curious and very profitable book could have been prepared. If the many works and necessary obligations which surround a missionary placed on the frontier of gentiles did not occupy the greater part of the day, somewhat more could be added here specifying the form, range, and other characteristics of these herbs. [98]

In some missions already conquered, the Indians may become somewhat weakened. And it is commonly noted that on eating herbs alone when gentiles, they enjoy less health as Christians, when their food is wheat. Which without doubt comes from the new method of life, the work, and from not having so much liberty. And so they try not to remove them suddenly from their mode of life, but little by little one thing after another is imposed upon them until they live the life of Christians. For it is worthy of note that the Indians when they are converted and receive baptism, even though they come from ten leagues away, never return to their own lands to establish themselves among their people, because there there is no settled town. All remain in the same place as the Mission in order to [99]

populate and advance that territory little by little. . .

Language of the Indians

So great is the diversity of languages which has been noted in this province of California that it is truly marvelous. Some think that in this province alone there are two distinct languages: one understood throughout the south and called Adó; the other all that embraced by the department of the north and called Cochimi. There is no doubt that at the beginning the conquerors were told of only these two, but with the discoveries that were carried on, much diversity was noted, not only in incidentals, but also in fundamentals. [100]

The towns and missions of San Ignacio, Santa Rosario, and La Purisima show very little difference. The towns of San Francisco de Borja and San Fernando are not distinguished from one another, but differ greatly from the others. Those of Rosario and Santo Domingo are different in endings and pronunciation. The town of San Vicente has three different languages under the same government or mission. The language of the Serranos (mountaineers) is very different from all, and extends only to a distance of some seven leagues, and then changes. Accordingly this causes the greatest confusion and trouble to the poor missionary, and it was often necessary to make use of Indian interpreters, in whom he can scarcely rely, [101] because, as I said at first, they are false and liars. And much more so, if they have an interest in the matter the missionary asks information about.

The articulation of words in the Department of the South is very smooth, but in the Department of the North it is guttural and very disagreeable. The diversity of languages in a town hinges on the fact that all the children in a town or mission have to learn the language of their father. In the case of a woman who has, or has had, many husbands, and had children by all, it may be seen how great a diversity there will be in her family.

I have never known a language so lacking in words. And it is a matter of wonder that in all the range of the two chief languages, they scarcely have an ending that signifies 'to make', because this action is explained with the ending of the thing done. For example: 'Make earthen pots', escuin uchau, which means 'finish the earthen pots'. 'Make a hole', mat utrap, meaning 'open the earth' and so with others. They have neither declensions nor conjugations. One ending alone serves for present, past, and future, merely adding some word which means present, past, or to come, and what one wants to say is understood by the context. The arrangement of endings is diametrically opposed to our Spanish, for it always begins with the passive person. [102]

The letters have the same force as ours, only they never use D and F. As the Indians now know many Spanish things, they explain them with equivalent endings. For example: for 'writing' they say tenuur, which means 'drawing lines'. [103]

Their method of counting is very slight and short, for some scarcely reach 5 and others 10, and they go on multiplying, as they can. When in counting they mean a multitud, they signify it by throwing fistfuls of earth into the air, looking at and suggesting the sky. But this action is somewhat equivocal for it serves to manifest joy in the arrival of a friend.

The names which the Indians give their children are the things that are before them: cane, stone, mud, &c. When they meet each other on the road, they never stop, unless it is an affair of war or backbiting. But when it is for salutation or [104] to give some news, they do it without stopping, and each proceeds on his way, talking from the time they appear until they can no longer be heard. Others may go up to the mountains and from there communicate to those below whatever there is of news.

.

I am, most affectionately yours

F. L. S.

Translation from

[Luis Sales], Noticias de la Provincia de Californias en tres cartas. Vol. 1, pp. 37-104, 1794.

LOWER CALIFORNIA INDIANS, 1636, 1644, 1649

Admiral Don Pedro Porter y Casanate made 3 voyages from Mexico to Lower California in the first half of the 17th century, the first in 1636, the second in 1644, the third in 1649. In reports on each of these expeditions, Casanate gives descriptions of the Indians ^(of the Gulf coast) of Lower California.

Casanate's report of the first expedition was made to Conde de Castriello and was dated March 17, 1640. It was included in testimony to the Council of the Indies about the Californias dated July 1650. Casanate evidently was not the leader of this expedition, which he says was made to explore the Gulf of California and to ascertain whether California was an island. His remarks about the Indians are as follows:

"As for the Indians observed on the coast, they are very strong and sturdy. They do not wear clothes. They use bows and arrows. They have some wars among themselves. They are docile, tame, and domestic. They are not known to have any kind of idolatry. They are easy to convert and they welcome the Spanish. They have sometimes helped them. They would also avenge themselves, if ill-treated. They travel on the water in rafts and canoes. They live on fish, and particularly on the oyster, from which comes the pearl, and they burn them in order to eat the oysters. Very high piles of these shells may be seen on the shores which show that there are Indians on the coast. There are villages of people near them, who are white and wear clothes."

From Audiencia de Guadalajara, 67-1-37. Conas^o de Indias, A 18, July 1650. Copy in Library of Congress.

The second expedition (1643-4) was made to the Gulf coast of southern lower Calif. and Casanate writes as follows about the Indians:

"So the coasts of California, like those of Nueva España before the Christianizing of Sinaloa, are inhabited by barbarous but gentle tribes. In some parts they signalled me with fires and followed the ships along the shores, and casting sand to the wind and putting their arrows on the ground, they received me peacefully, and supplied wood, water, fish, and wild fruits; in others they looked us over carefully and withdrew; again in some places the Indians fled terrified, and in others they were ready with treason and ambuscade. But by exerting vigilance and with good government, I fared well everywhere, giving the Indians good treatment and receiving no harm from them. The dogs were of much assistance on the occasion that the Indians attacked me.

So far I have found no idolatry among the Indians I have had intercourse with. Just as little do they have any form of politeness. Nor do they do any planting, although they recognize corn and say that it grows inland. They live on fish and wild fruits. They are great swimmers and hunters. Their arms are bows, arrows, and darts. They exercise by running and wrestling. The men are naked and paint and decorate their bodies with several colors and designs. They put ornaments in their hair, adorning their heads with feathers and their ears and neck with mother-of-pearl. The women are unclothed from the waist down. In valor, as in arms and adornment,

the gentile Indians of the coast of Nueva España are greatly superior to those of Lower California. They all have their chiefs who govern them. They have no drunkenness, nor are they addicted to drugs. Only they use tobacco, taking it in pipes. The Indians are very docile. They make use of boats, some made of 5 logs joined together, others made of reeds, and in these they travel with great swiftness, crossing from the mainland to the islands in the Gulf, some of which are inhabited continuously, others peopled only by the inhabitants who cross over from the mainland during the rains of August, September, and October. The climate of California is hot and dry like that of Sinaloa The maritime Indians on these coasts of the south have always been fishers. It is always very difficult to obtain any information about the inland people because of the difference which exists in language, and also because in many places the most cruel wars are waged and the coast Indians are not in communication with those inland. This is the reason that the Indians of the coast ask and beg the Spanish to settle their country, so that under this protection they can take advantage of their enemies, who from the fear which they inspire must be more numerous and valient; and so that they may be assured of the privilege of enjoying without assault the fisheries and wild fruits which there are on this coast. For this reason, men and women with their chiefs have many times asked me to settle their country and bring Spanish women. Or they would give us wives from their own women. And they promised to build houses and churches and to be baptized, and to assemble

all the coast people, who would provide fish and fruits for me and for all my people, and that all the friendly tribes would occupy themselves in getting out pearls. To appease them on my first voyage, I held out hopes of the town and our bringing women, and said that the next year I would arrive in their country.

On my return, then, the Indians gave me trouble because I brought no women in the ships, and I gave them to understand that we had had bad weather which prevented me from reaching my own country. They again besought me to settle with them, offering the same inducements as before, indicating by gestures that all the time I had ~~been away~~, they had not been present in these parts, but had been obliged to withdraw because their inland neighbors had killed their people and had prevented their enjoying the many advantages of these fisheries, which are large. . . . In the few days that I was there, many people came by land and sea -- 80 rafts armed, and all were occupied in catching fish and getting a kind of very savoury yellow plum which grew on the coast. They kept close to the Spanish on sea and land because of the danger they said they were in from their enemies. . . . "

Account of Don Pedro Porter Cassanate to His Majesty, of the
Exploration up the Gulf of California. Sept. 24, 1644.
Audiencia de Guadalajara 67-3-28 (Copy in Library of
Congress).

Casanate states that the third expedition sailed from Sinaloa April 13, 1649, went north as far as "the Mighty River of Blood" [Colorado ?] and returned to Sinaloa, Jan. 7, 1649. His account of the Indians is as follows:

"The Indians inhabit the entire coast of California and some of the islands. On others they are there only in the summer. In some places the Indians set out on rafts to visit us. In others they signalled to us with fires and smoke, and on the shores the Indians ran along following the ships. In the harbors where I anchored they always received me peaceably and gave us fish and other foods. They gave us pearls, but they were striped and smoky and of little value. I left them well-disposed and friendly, after good treatment and bartering.

I made a dictionary of their language and noted many of their barbarous customs. I have not discovered any idolatry or worship among them. They are governed by chiefs and captains. They wage war with the inland people. Their arms are bows, arrows, and darts, but they do not poison them with poisonous plants. They exercise a great deal -- wrestling and running. They paint themselves with several colors and designs, and they adorn their heads and their hair, which they wear long, with curious nets and feathers. Their chiefs ~~and shells~~ wear mother-of-pearl shells around their necks and some tribes pierce their noses and ears, and put shells in them. They smoke tobacco in pipes and they make designs on different parts of their bodies with brands from the fire. The men go naked. The

women are clothed in skins of deer, sea wolf, pelicans, and other animals. The Indians are of good height. They are naturally docile and peaceable, and like the people of the mainland, they live on the fish, which the men catch, and on roots and fruits, which the women hunt for. They are good divers and swimmers. They have little boats in which they go out to fish and cross to the islands. Farther up on the coast the boats are different and more curious. At the time of our arrival many people came to the harbors where (in contrast to their fisheries) there are fewer present in winter. In some places the Indians were so trusting and friendly that they slept on the ships, and were glad to have us see their women, children and rancherias. They often affectionately besought me to remain with them, and told me that they would build houses where we could live with our wives. That under our protection, with less danger from their enemies, all the friendly tribes would unite to serve us and give us fish, fruits, and pearls. They were much pleased with our Lady of the Defense, Patroness of this discovery, and many came from afar to see it, imitating our religious rites, with indications of easily accepting our Holy Faith.

I advised them of our departure, and they pretended at first to think at least one ship would remain. Finally to soften our hearts, they manifested sorrow and a desire for our return, and we observed the attention of an Indian chief, who said to me, 'Well, you go. I call to the captain of the other ship, who is also my friend, and wants me to take leave of him.'

I promised them to return and in order to leave them with greater assurance of our friendship, I did not want to take away any Indian.

In 27 degrees I discovered a very large bay which I called San Martin because of entering it on his day. It is well populated with Indians, and by their astonishment, they showed that they had never before seen Spanish ships. Timidly and cautiously they came to our ships on their rafts, and being sent back with presents they asked me to land with my men so that they might see us. As I wished to find out about their dwellings and watering places, which were near, after taking all precautions I went on shore, where a great crowd received me joyfully. As they did not understand the language of any Indian whom we had with us, I commanded them by signs, and they obeyed, humbly putting their arms on the ground, contentedly taking my gifts, bartered for hair-nets which they wore on their heads. When I signed that I wanted to see their rancherias, they promptly took up their arms and formed ambuscades, and told me to return, ignoring, because unacquainted with, the danger that could come to them from our arms and dogs. I quieted them and withdrew to the ships without aggravating them, and when they saw me embark, they gathered together jabbering on the shore and watched our departure.

This sort of thing happened several times, but I omit its description in order not to enlarge this narrative."

Report of the Adventures of the Admiral Don Pedro Porter
Cassanate, Gentleman of the Order of Santiago, in the
exploration of the Gulf of California. Report to His Majesty,
Sinaloa, April 13, 1849.

LOWER CALIFORNIA INDIANS. Picolo's Report to Kino, 1702

María Francisco Picolo, a Jesuit missionary who went to Lower California with Father Salvatierra in 1697 to convert the Indians, in a report to Father Kino, dated Guadalajara, February 11, 1702, gives much information about the Indians of the southern part of the peninsula in the vicinity of Loreto. The following translation is from one of two transcripts from the Spanish Archives in the Library of Congress. The second transcript is almost identical in wording, but spellings of rancheria or tribe names differ in many cases. Spellings in the second transcript which differ from those in the first transcript are given in footnotes here.

When the missionaries first went to the place where they founded the mission of Loreto, Picolo writes, "they devoted all their energies to studying the language, which is the Neonqui language." They then taught them the doctrine for two years during which they explored the surrounding country, Father Salvatierra exploring all the rancherias later included in the missions of Loreto Concho and San Juan de Londo, and Picolo, those of San Francisco Xavier Biaundo.

Picolo continues: "Father Juan Maria [Salvatierra] having already discovered to the north, and I to the south and and west copious harvests, we divided our forces into 2 missions [=Loreto & San Francisco Xavier], where shortly we recognized there was a

✓ Spelled Monqui in 2nd transcript. [Neonqui is evidently an error of the copyist]

mingling of tribes of different languages. One was the Monqui language, which we already knew, the other the Laymona, of which we were ignorant. We immediately set about with all diligence to learn the latter, and since it is the dominating language and seems to be the general one in this extensive kingdom, with constant study we learned it quickly, and we preach in this language continually and teach the Christian doctrine to the Laymones, as we do in the Monqui language to the Monquis. . "

"The condition of the fortification is fair. It is situated on the Bay of San Dionisio on the seacoast in a town called by the natives Conchó, and now Loretto Conchó. At a distance of 2 arquebus-shots away is the chapel of Nuestra Señora de Loreto and near it the living quarters of the missionary . . "

"There are at present 3 missions: the first, Nuestra Señora de Loretto Conchó; the second, San Francisco Xavier Biaundó; the third, Nuestra Señora de los Dolores, called by the natives Yodiwigé¹.

Each one of these missions has several rancherias under its charge. To the mission of Loretto Conchó belong the rancherias of Conchó: to the north, those of Ietti², distant 3 leagues, those of Tiuddu³, distant 4 leagues, and those of Ligiggé⁴, distant 2 leagues. To the south, those of Vonú, distant 2 leagues, those of Numpoló⁵, distant 4 leagues, [omitted]⁶, and those of Chuyenqui⁷, distant 9 leagues.

Spellings in 2nd transcript: Yodeuigge¹; Velsi²; [omitted]³; Liggiogue⁴; Nuempolo⁵; ⁶"those of Liggui distant 12 leagues"; Chienqui⁷.

To the mission of San Francisco Xavier belong those of Biaundó: To the west, the people of Quinuco¹, now called Santa Rosalia, 4 leagues distant from the head mission [Loreto]. To the south those of Quimiaumá, now El Angel de la Guarda, distant 2 leagues; those of Lichú¹², now El Cerro del Caballero, distant 3 leagues; those of Picoloprí, distant 12 leagues; those of Yenuyomú¹³, distant 5 leagues; those of Vnduá distant 6 leagues; those of Enulayló, 10 leagues; those of Ontta¹⁴, 15 leagues; those of Oneimaitó, 20 leagues. To the north, those of Nuntei, 3 leagues; those of Obbé, 8 leagues". . .

"To the mission of Nuestra Señora de los Dolores belong the rancherias of Yodiueggé: those of Niunqui which is now called San Joseph, and all these are united and are many in number; to the north, those of Vnubbe¹⁵". . .

"Besides these 3 missions already founded, there is another begun, called by the natives Londo, and now San Juan. To this belong: To the east, Teupnon or San Bruno, distant 3 leagues; to the north those of Auchú, distant 3 leagues; to the west those of Tanomqui¹⁶, 4 leagues, Diutro 6 leagues, and other distant rancherias who present themselves at San Juan, when Father Juan Salvatierra arrives.

In company with Father Juan Maria Salvatierra I left Father Juan de Ugarte of our company, who about a year before had come to these kingdoms. . In this short time he had employed himself

Spellings in 2nd transcript: ¹Quibuco; ¹²Luchu; ¹³Yenouino; ¹⁴Onta; ¹⁵Vnube; ¹⁶Bomonqui

with such zeal to aiding us that he had by himself explored to the south the rancherias of Tripue and Loppue^v, 15 leagues distant from Loretto."

"A land so fertile must bear fruits. Those which are indigenous to the country are abundant, for the hills are full of mescales all the year, and for a great part of the year, they are laden with large and various pitajayas and red tunas. There are many trees, which the Chinese from the knowledge which they have of those in their country, call 'palo santo' (holy wood). These produce a little fruit in abundance for food, which exudes a very pleasant incense. There are also many trees of red beans, which they gather and of which they provide great stores for food. They have more than 14 kinds of seeds for food, such as hemp, canary seed, etc. They also eat roots. There is an abundance of yucca, their daily bread. There are camotes, which are very good and sweet, and there is scarcely a root or plant or tree from which they do not obtain food. Sugar, which elsewhere is obtained with so much artifice and work, is provided the Californians by the heavens with abundance in April, May, and June, in the dew which falls during this season on the broad leaves of the reeds where it coagulates and hardens. They gather a great deal of it. I have seen it and eaten it. It tastes as sweet as our sugar, and the only difference I noticed is that it is dark in color. There is also an abundance of wild grape vines near the rivers, as I have said, and in the rivers there are fish and shrimp.

Spelling in 2nd transcript: ^vLoppu.

All this fertility and riches, God put into California, without appreciation by its natives. For these are of one condition and live satisfied merely with eating. These Californians, from what we have seen and heard of them are numerous on the shores and farther inland, and much more numerous to the north. They live in rancherias of 20, 30, 40, and 50 families, more or less. They do not use houses. The shade from the trees serves to resist the sultry heat of the sun, and the branches and leaves to protect them at night from the inclemency of the weather. In the severity of winter, they live in some caves that they make in the ground, and in all these respects they live together much like animals. The men go naked, so far as we have observed. In general they wear nothing but a band, well-woven, and lacking this a curious little net, with which they encircle the forehead, and some well-wrought figures of mother-of-pearl, which they hang from the neck, which at times they adorn with some round fruits, like beads, and they wear the same adornment on the hands. They always carry their weapons, which are the bow, arrow, and dart, for use in the hunt and to defend themselves from their enemies, since some rancherias are hostile to others. The women are more decently clothed, being covered from waist to knees with some little pipestems of reed curiously bound and closely woven. They use deer skins in the same way and threads closely woven. Their head ornament is a very handsome little net of thread which they obtain from grasses or from fiber that they get from the agaves. And these little

nets are so curious that our soldiers tie the hair with them. Their necklaces, which hang down almost to the waist, are of figures of mother-of-pearl, mingled with berries, stems of reed grass, and snail shells. Their bracelets are of the same material.

The occupation of the men as well as of the women is spinning thread and fibre, fine and coarse. From the fine, they weave the very close bands and the curious little nets; from the coarse they weave nets, from which they make bags or pockets for gathering their food, and nets for fishing. The men make very closely woven baskets or hampers of different sizes. The small ones serve as flagons for drinking water, plates for eating, and hats for the women; the large ones are used for gathering fruits and other foods and for roasting fruits by dint of keeping them in continuous movement, so that they will not burn. They are very lively and alert by nature, and they show it, among other ways, by mocking greatly any barbarism of ours in their language, as they did when we preached to them at the beginning. After being domesticated, they begin to correct us, when we have made any slip in their language in preaching to them. When preaching to them of the Mysteries, contrary to their ancient errors, they would come to the Father to retort to what he had said and argue against it, and discourse in favor of their own error with much plausibility; and they yield with all docility to the strength of reason. With these

evidences of intelligence, they prove that they must not be counted among the animals of which there are many and diverse in that kingdom, many serving for food and sustenance, others merely to beautify the fields and mountains with their diversity.

For there are many deer, antelope, hares and rabbits; and this being so, they kill a great deal of all kinds for food, and although they do so, nevertheless flocks of all kinds are to be seen everywhere.

There are two kinds of animals of the chase, unknown in these kingdoms, [Guadalajara] to which from some similarity, we have given the name of sheep. One species is an animal as big as a calf a year and a half old. Its head is like that of a deer, the horns like a sheep's, extraordinarily thick; the hoof, large, round, and split like that of the ox, the hair like that of the deer, but shorter and somewhat spotted, the tail very short. The meat is very good to eat. I have eaten it. The other species is an animal not to be distinguished from our sheep, except that it is larger. Of this species some are white and some dark. They are very woolly and I have prepared the wool for spinning. There are drives of both species. All these animals are used for food. Those that serve to adorn the earth are lions, mountain cats, and all other animals that there are in this country.

Francisco María Picolo de la Compañía de Jesus
Guadalaxara, February 10, 1702.

From the Archives of Seville, Audiencia de Guadalajara, 67-3-28,
Transcript in Library of Congress.

Translated, August 1922. -- S.R. Clemence.

AN ACCOUNT

OF

THE ABORIGINAL INHABITANTS

OF

THE CALIFORNIAN PENINSULA,

AS GIVEN BY

JACOB BAEGERT, A GERMAN JESUIT MISSIONARY, WHO LIVED THERE SEVENTEEN YEARS DURING THE SECOND HALF OF THE LAST CENTURY.

TRANSLATED AND ARRANGED FOR THE SMITHSONIAN INSTITUTION BY CHARLES RAU, OF NEW YORK CITY.

INTRODUCTION.

WHEN, in 1767, by a decree of Charles III, all members of the order of the Jesuits were banished from Spain and the transatlantic provinces subject to that realm, those Jesuits who superintended the missions established by the Spaniards since 1697 in Lower California were compelled to leave their Indian converts, and to transfer their spiritual authority to a number of friars of the Franciscan order. One of the banished Jesuits, a German, who had spent seventeen years in the Californian peninsula, published, after his return to his native country, a book which contains a description of that remote part of the American continent, and gives also quite a detailed account of its aboriginal inhabitants, with whom the author had become thoroughly acquainted during the many years devoted to their conversion to Christianity. This book, which is now very scarce in Germany, and, of course, still more so in this country, bears the title: *Account of the American Peninsula of California; with a twofold Appendix of False Reports. Written by a Priest of the Society of Jesus, who lived there many years past. Published with the Permission of my Superiors. Mannheim, 1773.**

Modesty, or perhaps other motives, induced the author to remain anonymous, but with little success; for his name, which was *Jacob Baegert*, is sometimes met with in old catalogues, in connexion with the title of his book. That his home was on the Upper Rhine he states himself in the text, but further particulars relative to his private affairs, before or after his missionary labors in California, have not come to my knowledge. He does not even mention over which of the fifteen missions existing at his time on the peninsula he presided, but merely says that he had lived in California under the twenty-fifth degree, and twelve leagues distant from the Pacific coast, opposite the little bay of St. Magdalen. On the map accompanying his work there are two missionary stations marked under that latitude—the mission of St. Aloysius and that of the

Seven Dolores. It was the first named

* Nachrichten von der Amerikanischen Halbinsel Californien: mit einem zweyfachen Anhang Falscher Nachrichten. Geschrieben von einem Priester der Gesellschaft Jesu, welcher lang darinn diese letztere Jahr gelebet hat. Mit Erlaubnuss der Oberen. Mannheim, 1773.

ARTICLES

ON

ANTHROPOLOGICAL SUBJECTS.

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TRANSLATED AND ARRANGED BY CHARLES RAU.

(Continued from the Smithsonian Report for 1863.)

CHAPTER V.—THEIR CHARACTER.

IN describing the character of the Californians, I can only say that they are dull, awkward, rude, unclean, insolent, ungrateful, given to lying, thievish, lazy, great talkers, and almost like children in their reasoning and actions. They are a careless, improvident, unreflecting people, and possess no control over themselves, but follow, in every respect, their natural instincts almost like animals.

They are, nevertheless, like all other native Americans, human beings, real children of Adam, and have not grown out of the earth, or of stones, like moss and other plants, as a certain impudent, lying freethinker gives to understand. I, at least, never saw one growing in such a way, nor have I heard of any of them who originated in that peculiar manner. Like other people, they are possessed of reason and understanding, and their stupidity is not inborn with them, but the result of habit; and I am of opinion that, if their young sons were sent to European seminaries and colleges, and their girls to convents where young females are instructed, they would prove equal in all respects to Europeans in the acquirement of morals and of useful sciences and arts, as has been the case with many young natives of other American provinces. I have known some of them who learned several mechanical trades in a short time, often merely by observation; and, on the contrary, others who appeared to me duller, after twelve or more years, than at the time when I first became acquainted with them. God and nature have endowed these people with gifts and talents like others; but their rude life hinders the development of these faculties, and thus they remain awkward, dull, and so slow in their understandings that it requires considerable pains, time, and patience to teach them the doctrines and precepts of the Christian faith, insomuch that a sentence of only a few words must be repeated to them twelve times and oftener before they are capable of reciting it.

It may not be out of place to corroborate here what Father Charlevoix says of the Canadians, namely, that no one should think an Indian is convinced of what he has heard because he appears to approve of it. He will assent to anything, even though he has not understood its meaning or reflected upon his answer, and he so does either on account of his indolence or indifference, or from motives of selfishness, in order to please the missionary.



MUSIC.

PAINTED BY WALTER MACGIVEN.

The Californians do not readily confess a crime unless detected in the act, because they hardly comprehend the force of evidence, and are not at all ashamed of lying. A certain missionary sent a native to one of his colleagues with some loaves of bread and a letter stating their number. The messenger ate a part of the bread, and his theft was consequently discovered; another time, when he had to deliver four loaves, he ate two of them, but hid the accompanying letter under a stone while he was thus engaged, believing that his conduct would not be revealed this time, as the letter had not seen him in the act of eating the loaves.

In the mission of St. Borgia the priest ordered his people one day to strew the way with some green herbs, because he was about to bring the holy sacrament to a sick person, and his order was promptly executed by them, but to the great damage of the missionary's kitchen-garden, for they tore up all the cabbages, salad, and whatever vegetables they found there, and threw them on the road.

Yet, notwithstanding their incapacity and slow comprehension, they are, nevertheless, cunning, and show, in many cases, a considerable degree of craftiness. They will sell their poultry to the missionary at the beginning of a sickness, and afterwards exhibit a disposition to eat nothing but chicken-meat, till none of the fowls are left in the coop. A prisoner will feign a dangerous malady and ask for the last sacrament in order to be relieved from his fetters, and to find, subsequently, a chance to escape. They rob the missionary in a hundred ways, and sometimes in the most artful manner. If, for instance, one has pilfered the pantry and left it open in his haste, another one forthwith requests to be admitted to confession, in order to give the thief time for closing the door, and thus to remove all cause of suspicion on the part of the missionary. They also invent stories and relate them to their priest for the purpose of frustrating a marriage engagement, that some other party may obtain the bride. These and many hundred similar tricks have actually been played by them, and show conclusively that they are well capable of reasoning when their self-interest or their needs demand it.

The Californians are audacious and at the same time faint-hearted and timid in a high degree. They climb to the top of the weak, trembling stems, sometimes thirty-six feet high, which are called *cardones* by the Spaniards, to look out for game, or mount an untamed horse, without bridle and saddle, and ride, during the night, upon roads which I was afraid to travel in the daytime. When new buildings are erected, they walk on the miserable, ill-constructed scaffoldings with the agility of cats, or venture several leagues into the open sea on a bundle of brushwood, or the thin stem of a palm-tree, without thinking of any danger. But the report of a gun makes them forget their bows and arrows, and half a dozen soldiers are capable of checking several hundred Californians.

Gratitude towards benefactors, respect for superiors, parents, and other relations, and politeness in intercourse with fellow-men, are almost unknown to them.* They speak plainly, and pay compliments to no one. If one of them has received a present, he immediately turns his back upon the donor and walks off without saying a word, unless the Spanish phrase, *Dios te lo pague*, or, "God reward you," has been previously, by a laborious process, enforced upon his memory.

Where there is no honor, shame is ever wanting, and therefore I always wondered how the word "*zé*," that is, "to be ashamed," had been introduced

* According to Baegert's own statement, (p. 309,) the forced departure of the Jesuit missionaries from the peninsula caused great distress among the Indians, who expressed their grief by a general howling and weeping, which shows that the feelings of gratitude and attachment were not entirely wanting in their character, although selfishness may have had a large share in the demonstration. The parting scene is well described in a few lines by W. Irving.—*Adv. of Captain Bonneville*, p. 332.

Texas, according to Mr. Mitchell, from Kansas and Indian Territory, and are known by the appellation of the "Third Party Fly." An interesting point in connection with this geographical distribution is that the slight wound made by the flies or by the cattle in their efforts to allay the irritation of the bite affords a spot of entrance to the Screw Worm.

A North American Chalcidid in England and the West Indies.—We have received from Mr. A. J. Tillson, of the Department of Agriculture of the Leeward Islands, St. Johns, Antigua, specimens of *Spilochalcis mariae* (Riley) which had issued from cocoons of *Attacus cynthia* received from England. The parasites must have attacked the larva in England and the species has undoubtedly been introduced into England by English entomologists (perhaps by M. Alfred Wailly), in their importations of American silk worms.

The Jamaica Ephestia.—In a previous number of INSECT LIFE we referred to the fact that the Mediterranean Flour Moth (*Ephestia kühniella*) had been found at Kingston, Jamaica, by Mr. T. D. A. Cockerell. Recently Mr. Cockerell has written us that he has sent specimens of the moth to M. Ragonot, of Paris, who determines the species as *E. desuetella* Walker, and that it is, therefore, not *kühniella* as Mr. Cockerell had previously supposed.

A New Enemy to Prune Trees in California.—Mr. D. W. Coquillett has sent us specimens of *Eurymetopon cylindricum* Casey, which he received from Mr. Geo. E. Stewart, of Nordhoff, Cal., through Mr. J. F. McIntire, one of the County Horticultural Commissioners, of Ventura County, and which Mr. Stewart states were found upon prune trees, the leaves of which they had eaten to some extent. This beetle belongs to the family Tenebrionidæ and this habit has not, we believe, been previously recorded.

A California Scarabæid on Plum.—Mr. Alva A. Eaton sends us from Riverdale, Cal., a specimen of *Serica anthracina* Lec., a small brown Scarabæid beetle, with the statement that it feeds on the foliage of Plum.

Larvæ supposed to have fallen during a Shower.—We have received from Mr. James Fletcher, Entomologist to the Dominion of Canada, Ottawa, specimens of a Carabid larva probably belonging to the genus *Patrobus* which he had received from Cleveland, Ohio, and which was said to have fallen in large numbers in a shower during the latter part of March or early part of April. This supposition was in all probability erroneous, as these larvæ, from their known habits, had probably issued from the ground during the rain storm.

Damage by May Beetles.—Mr. W. C. Brass, of Carlisle, Ark., writes us that April 7 and April 16 large swarms, comprising millions of May beetles, appeared in the vicinity of Carlisle. The nursery of Mr. Thomas Marson was completely stripped of leaves, while in a patch of woods south of the nursery the trees were entirely defoliated and presented a wintry appearance. The wood patch was a mile in length and one-fourth or one-half mile in width. The Oaks and Sweet Gums were most affected, although Elm, Maple, and Hickory were also attacked. Specimens received later from Mr. Brass show that the species were *Lachnosterna micans* and *L. nova*.

Birds Eating the Catalpa Sphinx.—Mr. Ben M. Hagey, of Paragould, Ark., writes us that the *Sphinx catalpæ* is very numerous the present season in his vicinity, and that the only birds which he has found feeding upon the larvæ are the common Catbird and Baltimore Oriole.

into their language; for, among themselves, no one would blush on account of any misdeed he had perpetrated. If one had killed his father and mother, robbed churches, or committed other infamous crimes, and had been a hundred times whipped and pilloried, he would, nevertheless, strut about with a serene brow and an erect head, and without being in the least degraded in the eyes of his people.

Laziness, lying, and stealing are their hereditary vices and principal moral defects. They are not a people upon whose word any reliance can be placed, but they will answer in one breath six times "yes" and as many times "no," without feeling ashamed, or even perceiving that they contradict themselves. They are averse to any labor not absolutely necessary to supply them with the means of satisfying hunger. If any work occurred in the mission, it was necessary to drive and urge them constantly to their task, and a great number complained of sickness during the week-days, for which reason I always called the Sunday a day of miracles, because all those who had been sick the whole week felt wonderfully well on that day. If they were only a little more industrious, they might improve their condition, to a certain extent, by planting some maize, pumpkins, and cotton, or by keeping small flocks of goats, sheep, or even a few cattle; and, having now learned to prepare the skins of deer, they could easily supply themselves with garments. But nothing of this kind is to be expected of them. They do not care to eat pigeons, unless they fly roasted into their mouths.* To work to-day and to earn the fruit of their labor only three or six months afterwards seems to be incompatible with their character, and for this reason there is little hope that they will ever adopt a different mode of life.

Books could be filled with accounts of their thefts. They will not touch gold or silver; but anything that can be chewed, be it raw or cooked, above the ground or below, ripe or unripe, is not more safe from them than the mouse from the cat, if the eye of the owner be only diverted for a moment. The herdsman will not even spare the dog that has been given to him to watch the flock of sheep or goats intrusted to his care. While one day observing, unseen, my cook, who was engaged in boiling meat, I noticed that he took one piece after another out of the kettle, bit off a part, and threw it again into the vessel. The meal on the missionary's table, when he is suddenly called away, is not safe from their thievery, and even the holy wafers in the sacristy are in danger of being taken by them. Yet they sometimes lay their hands on things of which they can make no use whatever, in a way really surprising, which shows to what degree stealing has become a habit with them.

For eight years I kept, ranging at large, from four to five hundred head of cattle, and sometimes as many goats and sheep, until the constant robberies of the Indians of my own and the neighboring mission compelled me to give up cattle-breeding.† In the bodies of nineteen cows and oxen, that had been killed in one day in the mission, there were found, after the removal of the skin, more than eight flint-points of arrows, the shafts of which had been broken off by the wounded animals while passing through the rocks and bushes. I believe that more of these animals were killed and eaten by the natives than were brought to the mission for consumption, and horses and asses suffered in like manner.

* German proverb.

† The cattle, as well as the goats and sheep, are described as small and lean, owing to the scanty pasturage. The horses, though small, were of a good breed and enduring, but they did not sufficiently multiply, and fresh animals had to be imported every year to mount the soldiers and cowherds. "The ass alone," says the author, "which is nowhere choice, but always contented, fares tolerably well in California. He works but little, and feeds on the prickly shrubs with as much relish as if they were the most savory oats." The number of hogs on the whole peninsula hardly amounted to a dozen.

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In order to be exempt from labor, or to escape the punishment for gross misdeeds, the Californians sometimes counterfeit dangerously sick or dying persons. Many of those who were carried to the mission in such a feigned state by their comrades received a sound flogging, which suddenly restored them to health. Without mentioning all the cases that fell under my notice, I will speak of two individuals who represented dying persons so well that I did not hesitate to give them extreme unction. Another really frightened me by pretending to be infected with the smallpox, which actually raged in the neighboring mission, causing its priest for three months, day and night, a vast deal of trouble and care, and keeping him almost constantly on horseback. A fourth, whose name was Clement, seemed also resolved to give up the ghost. With him, however, the difficulty was that he had never seen a dying person, not even his wife, whom I had buried, and often visited during her sickness, without ever finding the husband at home. But having witnessed the death of many cows and oxen, which his arrows had brought down, he imitated the dying beast so naturally, by lolling out his tongue and licking his lips, that he went afterwards always by the name of *Clemente vacca* or *Cow Clement*.

Nothing excites the admiration of the Californians. They look upon the most splendid ecclesiastic garments, embroidered with gold and silver, with as much indifference as though the material consisted of wool and the galoons of common flax. They would rather see a piece of meat than the rarest manufactures of Milan and Lyons, and resemble, in that respect, a certain Canadian who had been in France, and remarked, after his return to Canada, that nothing in Paris had pleased him better than the butcher-shops.*

They are not in the least degree susceptible of disgust, but will touch and handle the uncleanest objects as though they were roses, killing spiders with their fists, and taking hold of toads without aversion. They use as a covering the filthiest rag, and wear it until it rots on their bodies. In person they are exceedingly dirty, and waste hardly any time in decorating and embellishing themselves. I must mention here, also, that they are in the habit of washing themselves with urine, which renders their persons very disagreeable, as I have often experienced when I had to confess them. I was informed by reliable people that they eat a certain kind of large spiders, and likewise the vermin which they take from each other's heads; but I never saw them doing it: whereas I saw them frequently fetch their maize porridge at noon in a half-cleaned turtle-shell which they had used the whole morning to carry the dung from the folds of the sheep and goats.

Concerning their improvement by the introduction of the Christian religion, I am unable to bestow much praise upon those among whom I lived seventeen years, during which period I had sufficient opportunity to become thoroughly acquainted with their character; but I must confess, to my greatest affliction, that the seed of the Divine Word has borne but little fruit among them; for this seed fell into hearts already obdurate in vice from their very infancy by seduction and bad example, which all pains and exertions on the part of the missionary were unavailing to remove. The occasions for evil-doing, among young and old, are of daily occurrence, and numberless. The parents themselves give the worst example, and the Spanish soldiers, cowherds, and a few others who come to the country for the purpose of pearl-fishing and mining, contribute not a little to increase vice among the native population. The mo-

* Mr. Catlin relates a similar circumstance of a party of Iowa Indians that were exhibited in London. After their first drive through the city, "they returned to their lodgings in great glee, and amused us at least for an hour with their first impressions of London, the leading, striking feature of which, and the one that seemed to afford them the greatest satisfaction, was the quantity of fresh meat that they saw in every street hanging up at the doors and windows."—*Catlin's Notes of Eight Years' Travels and Residence in Europe*. New York, 1848: vol. ii, p. 9.

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tives, on the other hand, which act elsewhere as checks upon the conduct of the people, and keep them within the bounds of decency, are not at all understood or appreciated by the Californians, for which reason the teachings of religion can make but little impression upon their unprepared minds; and being thus unrestrained by any considerations, they easily yield to the impulses of their character, in which a strong passion for illegal sexual intercourse forms a prominent feature. In all bad habits and vices the Californian women fully equal the men, but surpass them in impudence and want of devotion, contrary to the habit of the female sex in all the rest of the world. There were certainly some among the Californians who led edifying lives and behaved in a praiseworthy manner after having embraced the Christian faith; but their number was very small; the reverse, on the contrary, being the general rule to such a degree that the wicked and vicious formed the great majority of the natives.

Baefert

CHAPTER VII.—THEIR TREATMENT OF THE SICK.—FUNERAL CUSTOMS.

With all their poor diet and hardships, the Californians are seldom sick. They are in general strong, hardy, and much healthier than the many thousands who live daily in abundance and on the choicest fare that the skill of Parisian cooks can prepare. It is very probable that most Californians would attain a considerable age, after having safely passed through the dangers of their childhood; but they are immoderate in eating, running, bathing, and other matters, and thus doubtless shorten their existence. Excepting consumption and that disease which was brought from America to Spain and Naples, and from thence spread over various countries, they are but little subject to the disorders common in Europe; podagra, apoplexy, dropsy, cold and petechial fevers being almost unknown among them. There is no word in their language to express sickness in general or any particular disease. "To be sick," they signify by the phrase *atempa-tie*, which means "to lie down on the ground," though all those in good health may be seen in that position the whole day, if they are not searching for food or otherwise engaged. When I asked a Californian what ailed him, he usually said, "I have a pain in my chest," without giving further particulars.

For the small-pox the Californians are, like other Americans, indebted to Europeans, and this disease assumes a most pestilential character among them. A piece of cloth which a Spaniard, just recovered from the small-pox, had given to a Californian communicated, in the year 1763, the disease to a small mission, and in three months more than a hundred individuals died, not to speak of many others who had been infected, but were saved by the unwearied pains and care of the missionary. Not one of them would have escaped the malady, had not the majority run away from the neighborhood of the hospital as soon as they discovered the contagious nature of the disease.

In the month of April of the same year, 1763, a young and strong woman of my mission was seized with a very peculiar disorder, consisting in eructa-

* This is the only instance in which the author alludes to wars among the natives in the body of his book, though the first appendix contains, on page 328, the following remark in refutation of a passage in the French translation of Venegas's work: "All that is said in reference to the warfare of the Californians is wrong. In their former wars they merely attacked the enemy unexpectedly during the night, or from an ambush, and killed as many as they could, without order, previous declaration of war, or any ceremonies whatever."

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THE ABORIGINAL INHABITANTS OF

tions of such violent character that the noise almost resembled thunder, and could be heard at a distance of forty and more paces. The eructations lasted about half a minute, and followed each other after an interval of a few minutes. The appetite of the patient was good, and she complained of nothing else. In this condition she remained for a week, when she suddenly dropped down in such a manner that I thought she would never rise again; but I was mistaken, for the eructations and the peculiar fits continued for three years, until she became at last emaciated and died in the month of July, 1766. A few days after the outbreak of her malady, her husband was attacked by the same disorder, and on my departure, in 1768, I left him without hope of recovery. Subsequently the woman's brother and his wife suffered in like manner, and after these several other Californians, principally of the female sex. Neither the oldest of the natives, nor missionaries living for thirty years in the country, had hitherto been acquainted with this extraordinary and apparently contagious disease.

The patience of Californians in sickness is really admirable. Hardly a sigh is heaved by those who lie on the bare ground in the most pitiable condition and racked with pain. They look without dread upon their ulcers and wounds, and submit to burning and cutting, or make incisions in their own flesh for extracting thorns and splinters, with as much indifference as though the operation were performed on somebody else. It is, however, an indication of approaching death when they lose their appetite.

Their medical art is very limited, consisting almost exclusively, whatever the character of the disease may be, in the practice of binding, when feasible, a cord or coarse rope tightly around the affected part of the body. Sometimes they make use of a kind of bleeding by cutting with a sharp stone a few small openings in the inflamed part, in order to draw blood and thus relieve the patient. Though every year a number of Californians die by the bite of the rattlesnake, their only remedy against such accidents consists in tightly binding the injured member a little above the wound towards the heart; but if the part wounded by the reptile is a finger or a hand, they simply cut it off, and I knew several who had performed this cure on themselves or on individuals of their families. Now-a-days they beg in nearly all cases of disease for tallow to rub the affected part, and also for Spanish snuff which they use against headache and sore eyes. Excepting the remedies just mentioned, they have no appliances whatever against ulcers, wounds, or other external injuries, and far less against internal disorders; and though they may repeatedly have seen the missionary using some simple for removing a complaint, they will, either from forgetfulness or indolence, never employ it for themselves or others, but always apply to the missionary again.

They do not, however, content themselves with these natural remedies, but have also recourse to supernatural means, which certainly never brought about a recovery. There are many impostors among them, pretending to possess the power of curing diseases, and the ignorant Indians have so much faith in their art that they send for one or more of these scoundrels whenever they are indisposed. In treating a sick person, these jugglers employ a small tube, which they use for sucking or blowing the patient for a while, making, also, various grimaces and muttering something which they do not understand themselves, until, finally, after much hard breathing and panting, they show the patient a flint, or some other object previously hidden about their persons, pretending to have at last removed the real cause of the disorder. Twelve of these liars received one day, by my orders, the punishment they deserved, and the whole people had to promise to desist in future from these practices, or else I would no more preach for them. But when, a few weeks afterwards, that individual, who first of all had engaged to renounce the devil, fell sick, he sent immediately again for the blower to perform the usual jugglery.

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It is to be feared that some of those who are seized with illness far from the mission, and not carried thither, are buried alive, especially old people, and such as have few relations, for they are in the habit of digging the grave two or three days before the patient breathes his last. It seems tedious to them to spend much time near an old, dying person that was long ago a burden to them and looked upon with indifference. A person of my acquaintance restored a girl to life that was already bound up in a deer-skin, according to their custom, and ready for burial, by administering to her a good dose of chocolate. She lived many years afterwards. On their way to the mission, some natives broke the neck of a blind, sick old woman, in order to be spared the trouble of carrying her a few miles further. Another patient, being much annoyed by gnats, which no one felt inclined to keep off from him, was covered up in such a manner that he died of suffocation. In transporting a patient from one place to another, they bind him on a rude litter, made of crooked pieces of wood, which would constitute a perfect rack for any but Indian bones, the carriers being in the habit of running with their charge.

Concerning their consciences and eternity, the Californians are perfectly quiet during their sickness, and die off as calmly as though they were sure of heaven. As soon as a person has given up the ghost, a terrible howling is raised by the women that are present, and by those to whom the news is communicated, yet no one sheds tears, excepting, perhaps, the nearest relations, and the whole proceeding is a mere ceremony. But who would believe that some of them show a dislike to be buried according to the rites of the Catholic religion? Having noticed that certain individuals, who were dangerously sick, yet still in possession of their faculties, objected to being led or carried to the mission, in order to obtain there both spiritual and material assistance, I inquired the cause of this strange behavior, and was informed they considered it as a derision of the dead to bury them with ringing of the bells, chanting, and other ceremonies of the Catholic church.

One of them told me they had formerly broken the spine of the deceased before burying them, and had thrown them into the ditch, rolled up like a ball, believing that they would rise up again if not treated in this manner. I saw them, however, frequently putting shoes on the feet of the dead, which rather seems to indicate that they entertain the idea of a journey after death; but whenever I asked them why they observed this probably very ancient custom, they could not give me any satisfactory answer. In time of mourning, both men and women cut off their hair almost entirely, which formerly was given to their physicians or conjurers, who made them into a kind of mantle or large wig, to be worn on solemn occasions.

When a death has taken place, those who want to show the relations of the deceased their respect for the latter lie in wait for these people, and if they pass they come out from their hiding-place, almost creeping, and intonate a mournful, plaintive, *hu, hu, hu!* wounding their heads with pointed, sharp stones, until the blood flows down to their shoulders. Although this barbarous custom has frequently been interdicted, they are unwilling to discontinue it. When I learned, a few years ago, that some had been guilty of this transgression after the death of a certain woman, I left them the choice either to submit to the fixed punishment or to repeat this mourning ceremony in my presence. They chose the latter, and, in a short time, I saw the blood trickling down from their lacerated heads.

Baepert

A study of a special method of illustrating the periodic law, proposed by Prof. Emerson Reynolds, leads Mr. Crookes to a theory of the genesis of the elements.

He supposes in the very beginnings of time, before geological ages, the existence of a primordial matter, which he names *protyle* ($\pi\rho\omicron$ and $\delta\lambda\eta$). He imagines a "primal stage, before even the sun himself had consolidated from the original protyle, when all was in an ultra-gaseous state, at a temperature inconceivably hotter than anything now existing in the visible universe; so high, indeed, that the chemical atoms could not have been formed, being still far above their dissociation points. In the course of time some process akin to cooling, probably internal, reduces the temperature of the cosmic protyle to a point at which the first step in granulation takes place—matter, as we know it, comes into existence, and atoms are formed. As soon as an atom is formed out of protyle it is a store of energy potential and kinetic. To obtain this energy the neighboring protyle must be refrigerated by it, and thereby the subsequent formation of other atoms will be accelerated. But with atomic matter the various forms of energy which require matter to render them evident begin to act; and amongst others that form of energy which has for one of its factors what we now call atomic weight. The easiest formed element, the one most nearly allied to the protyle in simplicity, is first born. Hydrogen (or perhaps *helium*), of all the known elements the one of simplest structure and lowest atomic weight, is the first to come into being. For some time hydrogen would be the only form of matter (as we now know it) in existence, and between hydrogen and the next formed element there would be a considerable gap in time, during the latter part of which the element next in order of simplicity would be slowly approaching its birth point. Pending this period we may suppose that the evolutionary process, which soon was to determine the birth of a new element, would also determine its atomic weight, its affinities, and its chemical position."

Space at our command forbids our following the author further in his sketch of the genesis of the elements. The application of radiant-matter spectra to the theory is a weighty contribution to the ingenious argument so interestingly portrayed, and one which the author alone is qualified to advance. (*Nature*, xxxiv, 423.)

Valency and the Electrical Charge on the Atom, by A. P. Laurie.—The author points out the bearing of the facts of electrolysis on the true nature of valency. Helmholtz has shown that it follows from Faraday's experiments on electrolysis, that while a monovalent atom carries to the electrode one charge of electricity, a divalent atom carries two charges of electricity; in other words, electrolysis proves that differences of valency mean differences in the electrical charge on the atom. The author remarks that many elements vary in valency; copper, for instance, forms two very unlike series of compounds, one in which it is monova-

CHAPTER X.—THEIR LANGUAGE.

The account thus far given of the character and the habits of the Californians will, to a certain extent, enable the reader to form, in advance, an estimate of their language. A people without laws and religion, who think and speak of nothing but their food and other things which they have in common with animals, who carry on no trade, and entertain no friendly intercourse with neighboring tribes, that consist, like themselves, only of a few hundred souls and always remain within their own small district, where nothing is to be seen but thorns, rocks, game, and vermin, such a people, I say, cannot be expected to speak an elegant and rich language. A man of sixty years ran away from my mission with his son, a boy of about six years, and they spent five years alone in the Californian wilderness, when they were found and brought back to the mission. Every one can imagine how and on what subjects these two hermits may have conversed in their daily intercourse. The returned lad, who had then nearly reached his twelfth year, was hardly able to speak three words in succession, and excepting *water, wood, fire, snake, mouse*, and the like, he could name nothing, insomuch that he was called the dull and dumb Pablo, or Paul, by his own countrymen. The story of this boy may almost be applied to the whole people.

Leaving aside a great many dialects and offshoots, six entirely different languages have thus far been discovered in California, namely, the *Laymóna*, about the mission of Loreto; the *Cotshimi*, in the mission of St. Xavier, and others towards the north; the *Utshiti* and the *Pericúa* in the south; the still unknown language spoken by the nations whom Father Linck visited in 1766, during his exploration of the northern part of the peninsula; and, lastly, the *Waïcuri* language, of which I am now about to treat, having learned as much of it as was necessary for conversing with the natives.

The *Waïcuri* language* is of an exceedingly barbarous and rude description, by which rudeness, however, I do not mean a hard pronunciation or a succession of many consonants, for these qualities do not form the essence of a language, but merely its outward character or conformation, and are more or less imaginary, as it were, among those who are unacquainted with it. It is well known that Italians and Frenchmen consider the German language as barbarous, while the Germans have the like opinion of the Bohemian or Polish languages; but these impressions cease as soon as the Frenchmen or Italians can converse in German, and the Germans in the Bohemian or Polish tongues.

In the *Waïcuri* alphabet the letters *o, f, g, l, x, z* are wanting, also the *s*, excepting in the *tsh*; but the great deficiency of the language consists in the total absence of a great many words, the want of which would seem to render it almost impossible for reasonable beings to converse with each other and to receive instruction in the Christian religion. For whatever is not substantial, and cannot be seen or touched or otherwise perceived by the senses, has no name in the *Waïcuri* language. There are no nouns whatever for expressing virtues, vices, or the different dispositions of the mind, and there exist only a few adjectives of this class, namely, *merry, sad, lazy, and angry*, all of which merely denote such humors as can be perceived in a person's face. All terms relating to rational human and civil life, and a multitude of words for signifying other objects, are entirely wanting, so that it would be a vain trouble to look in the *Waïcuri* vocabulary for the following expressions: *life, death, weather, time, cold, heat, world, rain, understanding, will, memory, knowledge*

"What is the Milky Way?" may be called the question of questions for future astronomers; but it has only of late been brought to some extent within the range of available methods. More feasible aims prompted the foundation of southern observatories. English official astronomy in particular took its rise directly from the requirements of English seamen. Flamsteed was commissioned to determine the places of the stars, not because any speculative interest attached to them, but simply in order that they might serve for divisions (as it were) of the great dial plate of the heavens, upon which the moon marked Greenwich time, and might hence be got to tell the longitude in every part of the world.

But English astronomy was incomplete, even from a strictly utilitarian point of view, so long as it failed to embrace the whole of the celestial sphere; and in proportion as England's colonial empire became consolidated, the need of a supplementary establishment to that at Greenwich was rendered more and more imperative.

In the choice of its situation, there was scarcely room for a doubt. The Cape of Good Hope was already distinguished as the scene of Lacaille's labors in 1751-'52; and these furnished the virtual starting-point of austral astronomy. As their result, 10,000 southern stars and forty-two nebulae were known at the beginning of this century; and an indication of a somewhat anomalous character (yet the only one of any kind at hand) had been procured regarding the figure of our globe south of the equator. It seemed to show that the earth bulged the wrong way,—in other words, was prolate instead of oblate. Its correction or verification was hence of extreme interest, and the re-measurement of Lacaille's arc of the meridian came to be recognized as a prime necessity of geodetic science. By an order in council, dated October 20, 1820, the establishment of a permanent observatory at the Cape was accordingly decreed, and the first royal astronomer was immediately afterwards appointed, in the person of the Rev. Fearon Fallows, of St. Johns College, Cambridge.

A Cumbrian weaver's son, he had contrived, while still a boy working at the loom, to attain a notable proficiency in mathematics; and, his talents attracting attention, some gentlemen of the neighborhood subscribed to procure him a suitable education. He graduated in 1813, as third wrangler to Herschel's and Peacock's first and second, and was elected on the earliest opportunity a fellow of his college. The prosperity and happiness of his life culminated when he found himself as His Majesty's astronomer at the Cape, in a position to marry the eldest daughter of his first patron, the Rev. Mr. Hervey, of Bridekirk.

This however was the last fortunate event of his life. Disappointment and chagrin presided over the entire series of poor Fallows' experiences in South Africa. Suspense through circumlocutory proceedings at home, anxiety due to the misconduct or lawlessness of those employed by him in the colony, vexation indescribable at the defects

father, decency, consolation, peace, quarrel, member, joy, imputation, mind, friend, friendship, truth, bashfulness, enmity, faith, love, hope, wish, desire, hate, anger, gratitude, patience, meekness, envy, industry, virtue, vice, beauty, shape, sickness, danger, fear, occasion, thing, punishment, doubt, servant, master, virgin, judgment, suspicion, happiness, happy, reasonable, bashful, decent, clever, moderate, pious, obedient, rich, poor, young, old, agreeable, lovely, friendly, half, quick, deep, round, contended, more, less, to greet, to thank, to punish, to be silent, to promenade, to complain, to worship, to doubt, to buy, to flatter, to caress, to persecute, to dwell, to breathe, to imagine, to idle, to insult, to console, to live, and a thousand words of a similar character.†

The word *living* they have neither as a noun nor as a verb, neither in a natural nor a moral sense; but only the adjective *alive*. *Bad, narrow, short, distant, little, &c.*, they cannot express unless by adding the negation *ja* or *ra†* to the words *good, wide, long, near, and much*. They have particular words for signifying *an old man, an old woman, a young man, a young woman*, and so forth; but the terms *old* or *young* do not exist in their language. The *Waicuri* contains only four words for denoting the different colors, inasmuch that the natives cannot distinguish in their speech yellow from red, blue from green, black from brown, white from ash-colored, &c.

Now let the reader imagine how difficult it is to impart to the Californians any knowledge of European affairs; to interpret for them some article from a

* *Waicuri*. Father Begert's very curious account of the language is contained on pages 177-194 of the "Nachrichten." It comprises, besides the general remarks on the characteristic features of the language, the Lord's Prayer and the Creed, both with literal and free translations, and the conjugation of a verb.—W. W. T.—*The Literature of American Aboriginal Languages*, by Hermann E. Ludewig, with Additions and Corrections, by Professor William W. Turner. London, 1858, p. 245.

It may be remarked in this place, that the author's name is printed in three different ways, viz: *Beger, Begert, and Baegert*. In writing "*Baegert*," I follow Waitz, who probably gives the correct spelling of the name.

† The author adds: "And all nouns in general that end in German in *heit, keit, niss, ung, and schaft*."

‡ It will hardly be necessary to mention that the *Waicuri* words must be pronounced as German. Excepting the *tsh*, which is replaced by the equivalent English sound *tsh*, the orthography of the author has strictly been preserved.

Madrid newspaper, if one happens to be seen in California a year or more after its appearance; or to enlarge upon the merits of the Saints, and to explain, for instance, how they renounced all vanity, forsaking princely possessions and even kingdoms, and distributed their property among the poor; how their lives were spent in voluntary poverty, chastity, and humility; and, further, that they subjected themselves for years to the severest penances, conquered their passions and subdued their inclinations; that they devoted daily eight and more hours to prayer and contemplation; that they disregarded worldly concerns and even their own lives; slept on the bare ground, and abstained from meat and wine. For want of words, the poor preacher has to place his finger to his mouth in order to illustrate eating; and concerning the comforts of life, every Californian will tell him that he never, as long as he lived, slept in a bed; that he is entirely unacquainted with such articles as bread, wine, and beer; and that, excepting rats and mice, he hardly ever tasted any kind of meat.

The above-mentioned and a great many other words are wanting in the *Waicuri* language, simply because those who speak it never use these terms; their almost animal-like existence and narrow compass of ideas rendering the application of such expressions superfluous. But concerning *heat* or *cold, rain* or *sickness*, they content themselves by saying, *it is warm, it rains, this or that person is sick*, and nothing else. Sentences like the following: "The sickness has much weakened a certain person;" or, "cold is less endurable than heat;" or, "after rain follows sunshine," &c., are certainly very simple in themselves and current among all peasants in Europe, yet infinitely above the range of thought and speech of the Californians.

They cannot express the degrees of relationship, for instance, *father, mother, son, brother*, nor the parts of the human body, nor many other words, such as *word* or *speech, breath, pain, comrade, &c.*, singly and without prefixing the possessive pronouns *my, thy, our, &c.* They say, therefore, *bedäre, edäre, tiäre*,

- Bracon erythrogaster*, reared from hickory infested with *Cyllene picta*, 248.
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kepedáre, &c., that is, *my, thy, his, our father*; and *hécue, écue, ticue, kepécue*, that is, *my, thy, his, our mother*. So also *mapà, etapà, tapà*, that is, *my, thy, his forehead*. *Minamù, einamù, tinamù*, that is, *my, thy, his nose*; *betanía, etanía, tishanía, my, thy, his word*; *menembeù, enembeù, tenembeù, my, thy, his pain, &c.* But no Californian who speaks the Waïcuri is able to say what the words *are, cue, apà, namù, tanía, and nembeù*, express, for *father, forehead, word, or pain* are significations which they never thought of using in a general sense, and far less has it ever entered their minds to speak, for instance, of the duties of a father, of a gloomy, a serene, a narrow or large forehead, or to make a long, a flat or an aquiline nose the subject of their conversation.

The Waïcuri language is exceedingly deficient in prepositions and conjunctions. Of the first class of words, there exist only two that have a definite application, namely, *tina, on or upon*, and *déve or tipítshéù*, which is equivalent to the phrase *on account of or for* (propter.) The prepositions *out, in, before, through, with, for* (pro,) *against, by, &c.*, are either represented by the words *me, pe, and te*, which have all the same meaning, or they are not expressed at all. The article is entirely wanting, and the nouns are not declined. The conjunction *tshie, and*, is always placed after the words which it has to connect; the other conjunctions, such as *that, but, than, because, neither, nor, yet, as, though, &c.*, are all wanting, and likewise the relative pronouns *which* and *who*, so frequently occurring in other languages. They have no adverbs derived from adjectives, and hardly any of the primitive class. The comparative and superlative cannot be expressed, and even the words *more* and *less* do not exist, and instead of saying, therefore, *Peter is taller and has more than Paul*, they have to use the paraphrase, *Peter is tall and has much, Paul is not tall and has not much*.

Passing to the verbs, I will mention that these have neither a conjunctive nor a mandative mood, and only an imperfect optative mood, and that the passive form is wanting as well as the reciprocal verb, which is used in the Spanish and French languages. The verbs have only one mood and three tenses, viz., a present, preterit, and future, which are formed by affixing certain endings to the root of the verb, namely, in the present *re or reke*; in the preterit *rikíri, rujére, raúpe, or raúpere*; in the future *me, méje or éne me*.*

Sometimes the natives prefix the syllable *ku* or a *k* alone to the plural of the verb, or change its first syllable into *ku*; for example, *piabakè, to fight, umutù, to remember, jake, to chat*; but *kupiàbake, kumutù, and kuáke*, when they will indicate that there are several persons fighting, remembering, or chatting. A few of their verbs have also a preterit passive participle; for example, *tshípake, to beat, tshipitshürre, a person that has been beaten, plural kutipaù*. Some nouns and adjectives are likewise subject to changes in the plural number, as, for instance, *ánaï, woman, kánaï, women; entuditù, ugly or bad, and entuditámma,† bad or ugly women*. *Be* expresses *I, me (mihi), me (me) and my; ei* means *thou, thee (tibi), thee (te) and thy*, and so on through all the personal and possessive pronouns. Yet *becún or beticún* signifies also *my*, and *ecún or eiticún, thy*.

They know nothing of metaphors, for which reason the phrase *blessed is the fruit of thy womb* in the "Hail Mary" has simply been replaced by *thy child*. On the other hand they are very ingenious in giving names to objects with which they were before unacquainted, calling, for instance, the door, *mouth*; bread, *the light*; iron, *the heavy*; wine, *bad water*; a gun, *bow*; the functionaries of the mission, *bearers of canes*; the Spanish captain, *wild or cruel*; oxen and cows, *deer*; horses and mules *titshénu-tshà*, that is, *child of a wise mother*; and the missionary, in speaking of or to him, *tià-pa-tù*, which means *one who has his house in the north, &c.*

In order to converse in such a barbarous and poor language, a European has to change, as it were, his whole nature and to become almost a Californian himself; but in teaching the natives the doctrines of the Christian religion in their own language, he is very often compelled to make use of paraphrases which, when translated into a civilized language, must have an odd and sometimes even ridiculous sound to Europeans; and as the reader may, perhaps, be curious to know a little more of this peculiar language, I will give as specimens two articles from the Waïcuri catechism, namely, *the Lord's Prayer* and the

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Credo, each with a double interpretation, and also the whole conjugation of the verb *amukiri*.†

Concerning this Californian Lord's Prayer and Creed and their interpretations, the reader will take notice of the following explanatory remarks:

1. The first translation, which stands immediately under the Californian text, is perfectly literal and shows the structure of the Waicuri language. This version must necessarily produce a bad effect upon European ears; whereas the second translation, which is less literal and therefore more intelligible, may serve to convey an idea how the Waicuri text sounds to the natives themselves as well as to those who understand their idiom, and have become accustomed, by long practice, to the awkward position of the words, the absence of relative pronouns and prepositions, and the other deficiencies of the language.

* From the conjugation of the verb *amukiri*, given at the end of this chapter, it is evident that these endings have no reference to the person or number of the tenses, but may be indifferently employed.

† This compound word illustrates well the polysynthetic character of the Waicuri language.

‡ We cannot be too thankful to Father Baegert, who, with all his oddity and eccentricity, has had the philological taste to preserve and explain a specimen of the Waicuri—a favor the greater, as neither Venegas nor the polished Clavigero has preserved any specimen of a Californian language, much less a verb in full.

2. The words *holy, church, God, ghost, communion, grace, will, cross, virgin, name, hell, kingdom, bread, trespass, temptation, creator, forgiveness, life, resurrection, Lord, daily, Almighty, third, &c.*, are wanting in the Waicuri language, and have either been paraphrased, when it was feasible, or replaced by corresponding Spanish words, in order to avoid too lengthy and not very intelligible sentences. Some words that could be omitted without materially changing the sense, such as *daily* in the Lord's Prayer, and *Lord* in the Creed, have been entirely dropped.

3. The sentence "he shall come to judge the living and the dead" could not be literally translated, because the Californians are unable to comprehend the moral and theological sense of that passage and others of similar character. Nor could they be taught in the Creed that the flesh will live again, for by "flesh" they understand nothing but the meat of deer and cows. They would laugh at the idea that men were also flesh, and consequently be led to believe in the resurrection of deer and cows, when they were told that the flesh will rise again on the day of judgment.

4. In the Waicuri language *Heaven* is usually called *aëna*, that is, *the above*, and also, but less frequently, *tekerekádatemba*, which means *curved* or *arched earth* or *land*, because the firmament resembles a vault or arch. *Hell* they have been taught to call *the fire that never expires*; but this expression is not employed in the Waicuri Creed.

The Lord's Prayer in the Waicuri language, with a literal translation, showing the exact succession of the words.

Kepe-dáre tekerekádatemba dai, ei-ri akátuikè-pu-me, tshákarrake.
Our Father arched earth thou art, thee O! that acknowledge all will, praise
pu-me ti tshie: ecùn gracia—ri atúme catè tekerekádatemba tshie; ei-
all will people and: thy grace O! that have will we arched earth and; thee
ri jebarrakéme ti pù jatúpe datemba, páe ei jebarrakére, aëna kèa; kepecùn búo
O! that obey will men all here earth, as thee obey, above are; our food
kepe kèn jatúpe untáiri; cate kuitsharrakè téi tshie kepecùn atacámara, páe kuitsharrakère
us give this day; us forgive thou and our evil, as forgive
catè tshie cávape atukiára kepetujakè; catè tikakamba téi tshie cuvumera catè uë
we also they evil us do; us help thou and desire will not we anything
atukiára; kepe kakunja pe atacára tshie. Amen.
evil; us protect from evil and. Amen.

The same in a less literal translation.

Our Father, Thou art in the Heaven; O that all people may acknowledge and praise Thee! O that we may have Thy grace and Heaven! O that all men may obey Thee here in the world as obey Thee who are above! Our food give us on this day, and forgive us our sins, as we also forgive those who do us harm; and help us that we may not desire anything sinful, and protect us from evil. Amen.

Peach, *Achaea chameleon* on, 4.
 attacked by Red-legged flea beetle, 335.
Ceresa bubalus on, 92.
Notoxus calcaratus on, 197.
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 Aretiid injuring, 17.
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Ceresa bubalus on, 92.
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 Peas, weeviled, germination of, ref., 1.
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persea, *Aspidiotus* on, 160.
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Phytoptus pruni (?) on, 17.
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 Pomegranate, *Ceroplastes floridensis* on, 247.
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Epilachna hirta damaging, 4.
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undulata, *Cynips* q. *mellaria* and *Myrmecocystus melliger* on, 259.
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The twelve articles of the Creed literally translated.

Irimánjure pò Dios Tiare uretì-pu-puduéne, tãupe me buarà uretirikiri
 I believe in God his Father make all can, this of nothing has made
 tekerekádatembà atembà tshie. Irimánjure tshie pe Jesu Christo titshánu ibe te
 arched earth earth and. I believe also in Jesus Christ his son alone —
 tiare, éte punjere pe Espiritu Santo, pedára tshie me Santa Maria virgen.
 his father's, man made by Holy Ghost, born and of Saint Mary virgin.
 Irimánjure tshie tãu-vépepe Jesu Christo híbitsherikiri tenembè apánne iebitshéne
 I believe also this same Jesus Christ suffered has his pain great commanding
 témme pe Judea Pontio Pilato; kutikurre rikiri tina cruz, pibikiri, kejenjùta rikiri
 being in Judea Pontius Pilate; extended been on cross, has died, under earth buried is
 tshie; keritshéu atembà búnju; meakúnju untáiri tipè-tshetshutipè rikiri; tshukiti
 also; gone down earth below; three days alive again has been; gone up
 tekerekádatembà, penekà tshie me titshuketá te Dios tiare uretì-pu-puduéne,
 arched earth, sits also his right hand of God his father make all can,

aipúreve tenkie uteürì-ku-méje atacámma atacámmara ti tshie. Irimánjure pe
 from thence reward give come will good bad men also. I believe in
 Espiritu Santo; irimánjure epì Santa Iglesia catholica, communion te kunjukuráti
 Holy Ghost; I believe there is Holy Catholic Church, communion — washed
 ti tshie. Irimánjure kuitsharakéme Dios kumbáte-didi-re, kutéve-didi-re ti tshie
 people also. I believe forgive will God hate well, confess well men and
 kicún atacámmara pánne pu. Irimánjure tshie tipè tshetshutipè me tibikíu ti pù;
 their bad great all. I believe and alive again will be dead people all;
 enjéme típe déi méje tucáva tshie. Amen.
 then alive ever will be the same also. Amen.

The same less literally translated.

I believe in God the Father, who can make everything; he has made of nothing Heaven
 and earth. I believe also in Jesus Christ, the only Son of his Father; was made man by
 the Holy Ghost; was born of the Virgin Mary. I believe also this same Jesus Christ
 suffered great pain while Pontius Pilate was commanding in Judea: he was extended on
 the cross; he died and was buried; he went below the earth; he became alive again in three
 days; he went up to Heaven; he sitteth at the right hand of God his Father, who can make
 everything; he will come from thence to give rewards to the good and bad. I believe in the
 Holy Ghost; I believe there is a Holy Catholic Church and communion of the baptized. I
 believe God will forgive those men who thoroughly hate and thoroughly confess all their
 great sins. I believe also all dead men will become alive again, and then they will be
 always alive. Amen.

CONJUGATION OF THE VERB AMUKIRI, TO PLAY

Present.

Sing.	bè	I	} play, &c.
	ei	thou	
Plur.	tutáu	he	} amukiri—re
	catè	we	
	petè	you	
	tucáva	they	

Preterit.

Sing.	bè	I	} have played, &c.
	ei	thou	
Plur.	tutáu	he	} amukiri—rikiri
	catè	we	
	petè	you	
	tucáva	they	

Future.

Sing.	bè	I	} will play, &c.
	ei	thou	
Plur.	tutáu	he	} amukiri—me
	catè	we	

arched earth, sits also his right hand of God his father make all can.
 tekerekádatembà, penekà tshie me titshuketá te Dios tiare uretì-pu-puduéne,
 also; gone down earth below; three days alive again has been; gone up
 tshie; keritshéu atembà búnju; meakúnju untáiri tipè-tshetshutipè rikiri; tshukiti
 being in Judea Pontius Pilate; extended been on cross, has died, under earth buried is
 témme pe Judea Pontio Pilato; kutikurre rikiri tina cruz, pibikiri, kejenjùta rikiri
 I believe also this same Jesus Christ suffered has his pain great commanding
 Irimánjure tshie tãu-vépepe Jesu Christo híbitsherikiri tenembè apánne iebitshéne

state. We believe that this is the first record of a nocturnal flight of this insect. The nearest locust tree is some fifty feet from the window.—
[L. O. H.]

A BANANA BORER IN TRINIDAD.

We notice an interesting article in the Journal of the Trinidad Field Naturalists' Club for February, 1893, by Mr. Thomas I. Potter, who has discovered that the larva of *Castnia licus* does serious damage to the Banana plant in Trinidad by entering at the base of the sucker and almost on a level with the soil and boring upwards almost into the heart of the plant. The larva is three inches long when full-grown, with light brown head, darker mandibles, and whitish body. Nothing can save the plant, according to Mr. Potter, when it has been affected for some time. The eggs are laid singly inside the dry and withered stalk at the base of the sucker. The insect is known locally as the "cane sucker." The species is not known as a pest in Florida, but with the extension of banana growing may make itself known.

THE SUPPOSED SPREAD OF THE GYPSY MOTH.

The director of the field work of the Gypsy Moth commission, Mr. E. H. Forbush, has recently written a letter for publication in the agricultural journals of New England, in which the statement is made that, notwithstanding all the statements to the contrary (and we have noticed one or two of them in *INSECT LIFE*), the Gypsy Moth has not been seen outside the region where it was found in 1891. During December last Mr. Forbush had an average of nearly thirty men at work searching for the eggs.

SOUTHERN RANGE OF THE COLORADO POTATO-BEETLE.

The Colorado Potato-beetle, as we have already noticed, has made its appearance in the northern part of Alabama in alarming numbers. While it may be that this is but a repetition of the occasional accidental introduction of this pest, which has frequently occurred of late years, and while it may die out after a season or two, the Department of Agriculture of Alabama has taken a very proper step in issuing a little bulletin entitled "Mode of destroying the Colorado Potato-beetle and Harlequin Cabbage-bug," which was published during April.

THE SPOTTED BEAN BEETLE.

Epilachna corrupta, a near relative of the so-called Pumpkin Beetle of the east, does a good deal of damage to the bean crop in the southwest. We have previously referred to this insect and its damage to the bean crop in New Mexico on the authority of our old correspondent, Judge J. F. Wielandy, and now notice a rather extended article in *The Prairie Farmer*, with a large illustration showing the different stages

APPENDIX.

*Note on the Cora and Waicuri languages, by Francisco Pimentel.**

Father Ortega refers in various places to the grammar of the Cora language which he intended to write; but the work, if it was ever written, has been lost, since there is no mention of it, and it is unknown to bibliographers.

The Cora dialect is known also by the names of Chora, Chota, and Nayarita. This last name comes from the fact that it was spoken, and is still so, in the mountains of Nayarit in the State of Jalisco. There is another idiom called Cora in California, which is a dialect of the Guaicura or Vaicura, differing from that spoken in Jalisco. I have compared various words of the Guaicura and the Cora of Jalisco, and have found them entirely different.

Examples.

	Cora.	Vaicura.
Father	Tiyaoppa	Are.
Thou art	Petehbe	Daf.
All	Manaicmic	Pu.
Man	Tevit	Ti.
And	Acta	Tschie.
Here	Yye	Taupe.
Earth or world	Chianacat	Datamba.
Above	Mehtevi	Aena.
Food	Gueahti	Bue.
To give	Ta	Ken.
Day	Xeucat	Untairi.
To pardon	Ataouniri	Kuitscha.
How	Eupat	Pae.
Obedient	Teatzahuacame	Tebarrakere.
No	Ehe	Ra.
Something	Titac	Ue.
I	Neapue, nea	Be.
Thou	Apue, ap	Ei.
He	Aehpu, aehp	Tutau.
We	Ytean	Cate.
You	Ammo, an	Peti.
They	Aehmo, aehm	Tucava.
My	Ne	Be, me, mi, m.
Thy	A	Ei, e, et.
His	Ana, hua	Ti, te, t.
Our	Ta	Kepe.
For	Keme	Deve.
Upon	Apoan	Tina.
Game	Muaitec	Amukiri.
Son	Tiperie, tiyaoh	Tschanu.
Nose	Tzoriti	Namu.

NOTE RELATIVE TO THE AUTHOR.—The only facts concerning the author, which I was able to obtain while engaged in translating his work, are contained in *De Backer's Bibliothèque des Ecrivains de la Compagnie de Jésus, Liège 1859. Vol. v, p. 28.*

The author, whose name is given here as Jacob *Begert*, was born (1717) at Schlettstadt (Upper Rhine.) He went to California in 1751 and preached the Gospel there till the decree of Charles III tore the Jesuits from their missions. On returning to Europe, he retired to Neuburg in Bavaria, where he died in the month of December, 1772. Clavigero stands as authority for ascribing the "Nachrichten" to him, and it is also mentioned that the "Berlin'sche litterarische Wochenblatt," (1777, vol. ii, p. 625,) contains an extract of the work. Meusel's large work on German authors, entitled "Das gelehrte Deutschland," is given as the source from which these statements are derived.

The "Nachrichten" appeared first in print in 1772, the same year in which the author died, who consequently could have survived the publication of his work only a short time. The copy in my hands, which was printed in 1773, is not properly a second edition, but merely a reprint, in which the most glaring typographical errors are corrected.

* Boletín de la Sociedad Mexicana de Geografía y Estadística. México, 1862, tomo viii, num. 11, p. 603, &c.

Baefert

and that it attacks particularly those individuals which have reached the end of their evolution. It does not penetrate the tissues like *Entomophthora* and *Isaria*, but vegetates superficially and only becomes dangerous to the insect when it invades the tracheæ and causes asphyxiation. Moreover, *Lachnidium* can only develop in certain conditions of humidity, which are rarely present in Algeria, and it is not proven, so far, that the cryptogam attacks the eggs of the Migratory Locust, even when these have been laid by infested parents. The premature glorification of *Lachnidium* as a specific for the Migratory Locust is not unlike the recent proposition of certain optimistic Californians to cease the spraying and fumigation of their citrus orchards for the Red Scale in the expectation that the new Australian parasites would do the work more effectually and cheaply. As M. Giard pointedly remarks, "In moments of public calamity, unfortunately, the people who suffer need no invitation to have recourse to the counsels of charlatans."

GALL-MAKING COCCIDÆ.

We have just received from Mr. Walter W. Froggatt, of the Technological Museum of Sydney, New South Wales, a brief but extremely interesting paper entitled "Notes on the family Brachyscelidæ, with some account of their Parasites and Descriptions of New Species," extracted from Vol. VII of the Proceedings of the Linnæan Society of New South Wales. These remarkable scale-insects form curious woody galls on plants of the genus *Eucalyptus*. The male galls are small tube-like excrescences, with the apex dilated into a bell or cup like form, generally bright red or yellow, and are always found upon the leaves or very slender twigs, except when they spring direct from the female galls. The female is usually cylindrical and grub-like in appearance, enveloped in a waxy secretion. She lies in a fleshy gall sometimes a quarter of an inch thick, the head downward and the anal end pointing outward. The active, two-winged adult males emerge from their smaller galls and by means of their slender pointed abdomen impregnate the imprisoned females through an apical orifice in the female galls. The young escape from an egg-mass within the body of the female and emerge through an opening in the gall, burying themselves in the bark or leaves and causing new gall growths around them. Mr. Froggatt is of the opinion that parthenogenesis occurs with this family, since he has found clusters of active larvæ in the same gall with the perfect and evidently unimpregnated female. Mr. Froggatt redescribes in the true genus *Brachyscelis* all the species described by Mr. H. L. Schrader in the Transactions of the Entomological Society of New South Wales for 1862, and adds eight new species from material obtained from various parts of Australia. These peculiar insects are of some economic importance, since, though they do not cause the death of the *Eucalyptus*, they stunt the young trees in *Eucalyptus* plantations and render them weak and unfit for transplanting.

Lower California
Their Food

CHAPTER III.—OF THEIR FOOD AND THE MANNER OF PREPARING IT.

Notwithstanding the barrenness of the country, a Californian hardly ever dies of hunger, except, perhaps, now and then an individual that falls sick in the wilderness and at a great distance from the mission, for those who are in good health trouble themselves very little about such patients, even if these should happen to be their husbands, wives, or other relations; and a little child that has lost its mother or both parents is also occasionally in danger of starving to death, because in some instances no one will take charge of it, the father being sometimes inhuman enough to abandon his offspring to its fate.

The food of the Californians, as will be seen, is certainly of a mean quality, yet it keeps them in a healthy condition, and they become strong and grow old in spite of their poor diet. The only period of the year during which the Californians can satisfy their appetite without restraint is the season of the pitahayas, which ripen in the middle of June and abound for more than eight weeks. The gathering of this fruit may be considered as the harvest of the native inhabitants. They can eat as much of it as they please, and with some this food agrees so well that they become corpulent during that period; and for this reason I was sometimes unable to recognize at first sight individuals, otherwise perfectly familiar to me, who visited me after having fed for three or four weeks on these pitahayas. They do not, however, preserve them, and when the season is over they are put again on short rations. Among the roots eaten by the Californians may be mentioned the yuka, which constitutes an important article of food in many parts of America, as, for instance, in the island of Cuba, but is not very abundant in California. In some provinces it is made into a kind of bread or cake, while the Californians, who would find this process too tedious, simply roast the yukas in a fire like potatoes. Another root eaten by the natives is that of the aloë plant, of which there are many kinds in this country. Those species of this vegetable, however, which afford nourishment—for not all of them are edible—do not grow as plentifully as the Californians might wish, and very seldom in the neighborhood of water; the prepara-

tions, moreover, which are necessary to render this plant eatable, require much time and labor, as will be mentioned hereafter. I saw the natives also frequently eat the roots of the common reed, just as they were taken out of the water. Certain seeds, some of them not larger than those of the mustard, and different sorts in pods that grow on shrubs and little trees, and of which there are, according to Father Piccolo, more than sixteen kinds, are likewise diligently sought; yet they furnish only a small quantity of grain, and all that a person can collect with much toil during a whole year may scarcely amount to twelve bushels.*

It can be said that the Californians eat, without exception, all animals they can obtain. Besides the different kinds of larger indigenous quadrupeds and birds already mentioned,† they live now-a-days on dogs and cats; horses, asses and mules; *item*, on owls, mice and rats; lizards and snakes; bats, grasshoppers and crickets; a kind of green caterpillar without hair, about a finger long, and an abominable white worm of the length and thickness of the thumb, which

* One *malter*, in German, which is about equivalent to twelve bushels.

APPENDIX II.

REPORT OF THE CURATOR OF EXCHANGES FOR THE YEAR ENDING JUNE 30, 1891.

SIR: I have the honor to present the following brief statement of the operations of the Bureau of International Exchanges for the fiscal year ending June 30, 1891.

TABULAR STATEMENT OF THE WORK OF THE BUREAU.

The work done by the Bureau during the year is succinctly stated in the annexed table, prepared in a form similar to that adopted in preceding reports:

Transactions of the Bureau of International Exchanges during the fiscal year 1890-'91.

Date.	Number of packages received.	Weight of packages received.	Ledger accounts.				Domestic packages sent.	Invoices written.	Cases shipped abroad.	Letters received.	Letters written.
			Foreign societies.	Domestic societies.	Foreign individuals.	Domestic individuals.					
1890.		Lbs.									
July.....	9,197	28,799						1,238	122	201	170
August.....	4,214	13,643						964	37	157	102
September.....	5,693	15,968						1,447	65	141	136
October.....	12,144	28,842						1,327	67	207	238
November.....	5,375	12,670						1,577	62	182	239
December.....	4,507	23,568						1,926	101	166	157
1891.											
January.....	10,749	23,566						1,444	91	164	317
February.....	8,220	21,258						2,630	85	165	151
March.....	4,616	15,253						1,992	60	220	199
April.....	5,150	13,727						1,862	46	168	174
May.....	13,350	22,396						1,072	78	195	250
June.....	7,451	18,122						4,444	148	232	285
Total.....	90,666	237,612	5,981	1,588	7,072	4,207	29,047	21,923	962	2,207	2,417
Increase over 1889-'90.....	8,094	33,955	850	157	732	1,107	15,831	4,975	89	698	792

they find occasionally in old rotten wood, and consider as a particular delicacy. The chase of game, such as deer and rabbits, furnishes only a small portion of a Californian's provisions. Supposing that for a hundred families three hundred deer are killed in the course of a year, which is a very favorable estimate, they would supply each family only with three meals in three hundred and sixty-five days, and thus relieve but in a very small degree the hunger and the poverty of these people. The hunting for snakes, lizards, mice and field-rats, which they practice with great diligence, is by far more profitable and supplies them with a much greater quantity of articles for consumption. Snakes, especially, are a favorite sort of small game, and thousands of them find annually their way into the stomachs of the Californians.

In catching fish, particularly in the Pacific, which is much richer in that respect than the gulf of California, the natives use neither nets nor hooks, but a kind of lance,—that is, a long, slender, pointed piece of hard wood, which they handle very dexterously in spearing and killing their prey. Sea-turtles are caught in the same manner.

I have now mentioned the different articles forming the ordinary food of the Californians; but, besides these, they reject nothing that their teeth can chew or their stomachs are capable of digesting; however tasteless or unclean and disgusting it may be. Thus they will eat the leaves of the Indian fig-tree, the tender shoots of certain shrubs, tanned or untanned leather; old straps of raw hide with which a fence was tied together for years; *item*, the bones of poultry, sheep, goats and calves; putrid meat or fish swarming with worms, damaged wheat or Indian corn, and many other things of that sort which may serve to appease the hunger they are almost constantly suffering. Anything that is thrown to the hogs will be also accepted by a Californian, and he takes it without feeling offended, or thinking for a moment that he is treated below his dignity. For this reason no one took the trouble to clean the wheat or maize, which was cooked for them in a large kettle, of the black worms and little bugs, even if the numbers of these vermin had been equal to that of the grains. By a daily distribution of about 150 bushels of bran, (which they are in the habit of eating without any preparation,) I could have induced all my parishioners

to remain permanently in the mission, excepting during the time when the pitahayas are gathered.

I saw one day a blind man, seventy years of age, who was busily engaged in pounding between two stones an old shoe made of raw deer-skin, and whenever he had detached a piece, he transferred it promptly to his mouth and swallowed it; and yet this man had a daughter and grown grand-children. As soon as any of the cattle are killed and the hide is spread out on the ground to dry, half a dozen boys or men will instantly rush upon it and commence to work with knives, flints and their teeth, tearing and scratching off pieces, which they eat immediately, till the hide is full of holes or scattered in all directions. In the mission of St. Ignatius and in others further towards the north, there are persons who will attach a piece of meat to a string and swallow it and pull it out again a dozen times in succession, for the sake of protracting the enjoyment of its taste.

† In the introduction.

† Venegas mentions fishing-nets made of the *pita* plant, (Noticia de la California, vol. i, p. 52.) According to Baegert, (Appendix i, p. 322,) no such plant exists in California, and the word "pita" only signifies the thread twisted from the aloë. In refuting Venegas, Father Baegert hardly ever refers to the original Spanish work, nor mentions the name of its author, but attacks the French translation, which was published in Paris in the year 1767. He probably acted so from motives of delicacy, Venegas himself being a priest and brother Jesuit. The effect of this proceeding, as can be imagined, is comical in a high degree.

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Indians of Lower California Preparation of Their Food And Its Consumption

Having thus far given an account of the different articles used as aliment by the aborigines of the peninsula, I will now proceed to describe in what manner they prepare their victuals. They do not cook, boil, or roast like people in civilized countries, because they are neither acquainted with these methods, nor possessed of vessels and utensils to employ for such purposes; and, besides, their patience would be taxed beyond endurance, if they had to wait till a piece of meat is well cooked or thoroughly roasted. Their whole process simply consists in burning, singeing, or roasting in an open fire all such victuals as are not eaten in a raw state. Without any formalities the piece of meat, the fish, bird, snake, field-mouse, bat, or whatever it may be, is thrown into the flames, or on the glowing embers, and left there to smoke and to sweat for about a quarter of an hour; after which the article is withdrawn, in most cases

only burned or charred on the outside, but still raw and bloody within. As soon as it has become sufficiently cool, they shake it a little in order to remove the adhering dust or sand, and eat it with great relish. Yet I must add here, that they do not previously take the trouble to skin the mice or disembowel the rats, nor deem it necessary to clean the half-emptied entrails and maws of larger animals, which they have to cut in pieces before they can roast them. Seeds, kernels, grasshoppers, green caterpillars, the white worms already mentioned, and similar things that would be lost, on account of their smallness, in the embers and flames of an open fire, are parched on hot coals, which they constantly throw up and shake in a turtle-shell, or a kind of frying-pan woven out of a certain plant. What they have parched or roasted in this manner is ground to powder between two stones, and eaten in a dry state. Bones are treated in like manner.

They eat everything unsalted, though they might obtain plenty of salt; but since they cannot dine every day on roast meat and constantly change their quarters, they would find it too cumbersome to carry always a supply of salt with them.

The preparation of the aloë, also called *mescal* or *maguay* by the Spaniards, requires more time and labor. The roots, after being properly separated from the plants, are roasted for some hours in a strong fire, and then buried, twelve or twenty together, in the ground, and well covered with hot stones, hot ashes, and earth. In this state they have to remain for twelve or fourteen hours, and when dug out again they are of a fine yellow color, and perfectly tender, making a very palatable dish, which has served me frequently as food when I had nothing else to eat, or as dessert after dinner in lieu of fruit. But they act at first as a purgative on persons who are not accustomed to them, and leave the throat somewhat rough for a few hours afterwards.

religious character. Here, too, as offerings during some religious ceremony, we have found the most remarkable objects that have yet been taken from ancient works in the United States, — small carved figures in terra-cotta, representing men and women; ornaments made of native gold, silver, copper and meteoric iron; dishes elaborately carved in stone; ornaments made of stone, shell, mica, and the teeth and bones of animals; thousands of pearls perforated for ornaments; and knives made of obsidian; all showing that the intercourse of the people of that time extended from the copper and silver region of Lake Superior on the north to the home of marine shells in the Gulf of Mexico on the south; to the mica mines of North Carolina on the east, and the obsidian deposits of the Rocky Mountains on the west.

In this region, too, are some of the most extensive of the ancient earthworks of Ohio: as Fort Ancient, with its walls of earth, from twelve to twenty feet high, enclosing over a hundred acres; Fort Hill, with its surrounding wall of stone, enclosing about forty acres; the great Serpent Effigy, more than a thousand feet in length; the immense earthworks at High Bank, at Cedar Bank, and at Hopeton, with their squares and circles; while hundreds of mounds, from a foot or two in height to others forty or fifty feet high, are to be seen in all directions. In a few places, what is called the primeval forest still covers the ancient remains; but by far the larger number are rapidly disappearing under the plough of the farmer and by the growth of towns and cities, which have been, in many instances, established on the very sites of the ancient settlements.

To this region, as I have stated, our most extensive explorations have been confined; and here it is that, more than in all other places, they should be continued, if the Museum is to advance the important work it has so well begun. The time has passed when the mere haphazard gathering of antiquities was considered the end and aim of the archæologist. That was the work of the curiosity seeker, the pioneer of the student. Now the time has come for thorough work, carefully planned and systematically executed. Archæology has become an acknowledged branch of science, aiming at far-reaching results; and it is necessary that none but scientific methods should be pursued. For this purpose it is desirable that the Museum should be able to expend in Ohio alone, three thousand dollars a year, before it is too late. With this amount annually, for five years to come, results of the greatest importance could be secured. This is shown by what has already been done. Such systematic work will prove of the utmost importance

One of them requested from his missionary a number of goats, in order to live, as he said, like a decent man; that is, to keep house, to pasture the goats, and to support himself and his family with their milk and the flesh of the kids. But, alas! in a few days the twelve goats with which the missionary had presented him were all consumed.

A priest who had lived more than thirty years in California, and whose veracity was beyond any doubt, assured me repeatedly that he had known a Californian who one day ate seventeen watermelons at one sitting; and another native who, after having received from a soldier six pounds of unclarified sugar as pay for a certain debt, sat down and munched one piece after another till the six pounds had disappeared. He paid, however, dearly for his gluttony, for he died in consequence of it; while the melon-eater was only saved by taking a certain physic which counteracted the bad effects of his greediness. I was called myself one evening in great haste to three or four persons, who pretended to be dying, and wanted to confess. These people belonged to a band of about sixty souls, (women and children included,) to whom I had given, early in the morning, three bullocks in compensation for some labor. When I arrived at the place where they lay encamped, I learned that their malady consisted merely in belly-ache and vomiting; and, recognizing at once the cause of their disorder, I reprimanded them severely for their voracity, and went home again.

The Californians have no fixed time for any sort of business, and eat, consequently, whenever they have anything, or feel inclined to do so, which is nearly always the case. I never asked one of them whether he was hungry, who failed to answer in the affirmative, even if his appearance indicated the contrary. A meal in the middle of the day is the least in use among them, because they all set out early in the morning for their foraging expeditions, and return only in the evening to the place from which they started, if they do not choose some other locality for their night quarters. The day being thus spent in running about and searching for food, they have no time left for preparing a dinner at noon. They start always empty-handed; for, if perchance something remains from their evening repasts, they certainly eat it during the night in waking moments, or on the following morning before leaving. The Californians can endure hunger easier and much longer than other people; whereas they will eat enormously if a chance is given. I often tried to buy a piece of venison from them when the skin had but lately been stripped off the deer, but regularly received the answer that nothing was left; and I knew well enough that the hunter who killed the animal needed no assistance to finish it. Twenty-four pounds of meat in twenty-four hours is not deemed an extraordinary ration for a single person, and to see anything eatable before him is a temptation for a Californian which he cannot resist; and not to make away with it before night would be a victory he is very seldom capable of gaining over himself.

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I must here ask permission of the kind reader to mention something of an exceedingly disgusting and almost inhuman nature, the like of which probably never has been recorded of any people in the world, but which demonstrates better than anything else the whole extent of the poverty, uncleanness and voracity of these wretched beings. In describing the pitahayas,* I have already stated that they contain a great many small seeds resembling grains of powder. For some reason unknown to me these seeds are not consumed in the stomach, but pass off in an undigested state, and in order to save them the natives collect, during the season of the pitahayas, that which is discharged from the human body, separate the seeds from it, and roast, grind and eat them, making merry over their loathsome meals, which the Spaniards therefore call the second harvest of the Californians.† When I first heard that such a filthy habit existed among them, I was disinclined to believe the report, but to my utter regret I became afterwards repeatedly a witness to the proceeding, which they are unwilling to abandon like many other bad practices. Yet I must say in their favor that they have always abstained from human flesh, contrary to the horrible usage of so many other American nations who can obtain their daily food much easier than these poor Californians.

They have no other drink but the water, and Heaven be praised that they are unacquainted with such strong beverages as are distilled in many American provinces from Indian corn, the aloë and other plants, and which the Americans in those parts merely drink for the purpose of intoxicating themselves. When a Californian encounters, during his wanderings, a pond or pool, and feels a desire to quench his thirst, he lies flat on the ground and applies his mouth directly to the water. Sometimes the horns of cattle are used as drinking vessels.

* Introduction.

† This statement is corroborated in all particulars by Clavigero, in his *Storia della California*, (Venice, 1789,) vol. i, p. 117.

Baeger

California, through the Territory
and had reached a series of grass
by the Mormons called the Mormon
where they remained several days
their animals. On the night of
not suspecting any danger, as
quietly retired to rest little did
the dreadful fate awaiting and
take them. On the morning of the
their wives and families they stoked
their camp-fires passing the day
of the morning, they were suddenly
from an ambush and at the first
fifteen of the best men are
fallen dead or mortally wounded
the shelter of their corral was but
of a moment, but there they found
little protection.

To enable you to appreciate
of their position I must give
description of the ground. The
which consisted of a number
and a corral of forty wagons and

Among the indigenous edible productions of the vegetable kingdom are chiefly mentioned the tunas or Indian figs, the aloë, and the pitahayas, of which the latter deserve a special notice as forming an important article of food of the Indians. There are two kinds of this fruit—the sweet and the sour pitahaya. The former is round, as large as a hen's egg, and has a green, thick, prickly shell that covers a red or white flesh, in which the black seeds are scattered like grains of powder. It is described as being sweet, but not of a very agreeable taste without the addition of lemon juice and sugar. There is no scarcity of shrubs bearing this fruit, and from some it can be gathered by hundreds. They become mature in the middle of June, and continue for more than eight weeks. The sour pitahaya, which grows on low, creeping bushes, bristling with long spines, is much larger than the other kind, of excellent taste, but by far less abundant; for, although the shrubs are very plentiful, there is hardly one among a hundred that bears fruit.

~~Baefer~~
Baefer in "Aboriginal Inhabitants
of Californian Peninsula"

~~Kinda~~

The time of gathering the pitahayas was their vintage, and they celebrated it with particular mirth and rejoicings. The three pitahaya months, says Father Salva Fierro, resemble the carnival in some parts of Europe, when the men are in a great measure stupefied or mad. The natives here also throw aside what little reason they have, giving themselves up to feastings, entertainments of the neighboring rancherias, buffooneries and comedies, such as they are; and in these, whole nights are spent to the high diversion of the audience.

For their food they use things truly strange. In the time of the pitahayas fruits, they eat till they can eat no more; the seeds of which being indigestible, pass through them, when, with incredible patience, these miserable creatures pick out the seeds, which are very small, and toast, pound and finally reduce them to powder and put away as food for the winter or scarce season. Some Spaniards have called this operation, "burlesco (burlesque) of the second crops."

The Guaicuras.—*Guamongo*, a spirit which causes infirmities; *gujaqui*, a spirit that sowed the pitahayas; *dicuinocho*, sorcerers.

~~Guacurúes~~ ~~Guacurúes~~
~~Louisa~~ ~~Salvadora~~
Pitahaya Fruit

1
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Bancroft
Native Races

Unusual Antichrist Food

I have now mentioned the different articles forming the ordinary food of the Californians; but, besides these, they reject nothing that their teeth can chew or their stomachs are capable of digesting, however tasteless or unclean and disgusting it may be. Thus they will eat the leaves of the Indian fig-tree, the tender shoots of certain shrubs, tanned or untanned leather; old straps of raw hide with which a fence was tied together for years; *item*, the bones of poultry, sheep, goats and calves; putrid meat or fish swarming with worms, damaged wheat or Indian corn, and many other things of that sort which may serve to appease the hunger they are almost constantly suffering. Anything that is thrown to the hogs will be also accepted by a Californian, and he takes it without feeling offended, or thinking for a moment that he is treated below his dignity. For this reason no one took the trouble to clean the wheat or maize, which was cooked for them in a large kettle, of the black worms and little bugs, even if the numbers of these vermin had been equal to that of the grains. By a daily distribution of about 150 bushels of bran, (which they are in the habit of eating without any preparation,) I could have induced all my parishioners

to remain permanently in the mission, excepting during the time when the pitahayas are gathered.

I saw one day a blind man, seventy years of age, who was busily engaged in pounding between two stones an old shoe made of raw deer-skin, and whenever he had detached a piece, he transferred it promptly to his mouth and swallowed it; and yet this man had a daughter and grown grand-children. As soon as any of the cattle are killed and the hide is spread out on the ground to dry, half a dozen boys or men will instantly rush upon it and commence to work with knives, flints and their teeth, tearing and scratching off pieces, which they eat immediately, till the hide is full of holes or scattered in all directions. In the mission of St. Ignatius and in others further towards the north, there are persons who will attach a piece of meat to a string and swallow it and pull it out again a dozen times in succession, for the sake of protracting the enjoyment of its taste.

I must here ask permission of the kind reader to mention something of an exceedingly disgusting and almost inhuman nature, the like of which probably never has been recorded of any people in the world, but which demonstrates better than anything else the whole extent of the poverty, uncleanness and voracity of these wretched beings. In describing the pitahayas,* I have already stated that they contain a great many small seeds resembling grains of powder. For some reason unknown to me these seeds are not consumed in the stomach, but pass off in an undigested state, and in order to save them the natives collect, during the season of the pitahayas, that which is discharged from the human body, separate the seeds from it, and roast, grind and eat them, making merry over their loathsome meals, which the Spaniards therefore call the second harvest of the Californians.† When I first heard that such a filthy habit existed among them, I was disinclined to believe the report, but to my utter regret I became afterwards repeatedly a witness to the proceeding, which they are unwilling to abandon like many other bad practices. Yet I must say in their favor that they have always abstained from human flesh, contrary to the horrible usage of so many other American nations who can obtain their daily food much easier than these poor Californians.

Lower California
MarriagesCHAPTER IV.—OF THEIR MARRIAGES ~~AND THE EDUCATION OF THEIR CHILDREN.~~

As soon as the young Californian finds a partner, the marriage follows immediately afterwards; and the girls go sometimes so far as to demand impetuously a husband from the missionary, even before they are twelve years old, which is their legitimate age for marrying. In all the missions, however, only one excepted, the number of men was considerably greater than that of the females.

Matrimonial engagements are concluded without much forethought or scruple, and little attention is paid to the morals or qualities of the parties; and, to confess the truth, there is hardly any difference among them in these respects; and, as far as good sense, virtue, and riches are concerned, they are always sure to marry their equals, following thus the old maxim: *Si vis nubere, nube pari*. It happens very often that near relations want to join in wedlock, and their engagements have, therefore, to be frustrated, such cases excepted in which the *impedimentum affinitatis* can be removed by a dispensation from the proper authorities.

They do not seem to marry exactly for the same reasons that induce civilized people to enter into that state; they simply want to have a partner, and the husband, besides, a servant whom he can command, although his authority in that respect is rather limited, for the women are somewhat independent, and not much inclined to obey their lords. Although they are now duly married according to the rites of the Catholic church, nothing is done on their part to solemnize the act; none of the parents or other relations and friends are present, and no wedding feast is served up, unless the missionary, instead of receiving his marriage fees, or *jura stolae*, presents them with a piece of meat, or a quantity of Indian corn. Whenever I joined a couple in matrimony, it took considerable time before the bridegroom succeeded in putting the wedding ring on the right finger of his future wife. As soon as the ceremony is over, the new married couple start off in different directions in search of food, just as if they were not more to each other to-day than they were yesterday; and in the same manner they act in future, providing separately for their support, sometimes without living together for weeks, and without knowing anything of their partner's abiding place.

Baepert

REGENTS OF THE SMITHSONIAN INSTITUTION.

By the organizing act approved August 10, 1846 (Revised Statutes, Title LXXIII, section 5580), "The business of the Institution shall be conducted at the city of Washington by a Board of Regents, named the Regents of the Smithsonian Institution, to be composed of the Vice-President, the Chief-Justice of the United States [and the Governor of the District of Columbia], three members of the Senate, and three members of the House of Representatives, together with six other persons, other than members of Congress, two of whom shall be resident in the city of Washington, and the other four shall be inhabitants of some State, but no two of the same State."

REGENTS FOR THE YEAR 1891.

The Chief-Justice of the United States:

MELVILLE W. FULLER, elected Chancellor, and President of the Board January 9, 1889.

The Vice-President of the United States:

LEVI P. MORTON.

United States Senators:

	Term expires.
JUSTIN S. MORRILL (appointed February 21, 1883).....	Mar. 3, 1891.
SHELBY M. CULLOM (appointed March 23, 1885, and Mar. 28, 1889).....	Mar. 3, 1895.
RANDALL L. GIBSON (appointed Dec. 19, 1887, and Mar. 28, 1889).....	Mar. 3, 1895.

Members of the House of Representatives:

JOSEPH WHEELER (appointed Jan. 5, 1888, and Jan. 6, 1890).....	Dec. 23, 1891.
BENJAMIN BUTTERWORTH (appointed January 6, 1890)	Dec. 23, 1891.
HENRY CABOT LODGE (appointed January 6, 1890)	Dec. 23, 1891.

Citizens of a State:

HENRY COPPÉE, of Pennsylvania (first appointed Jan. 19, 1874).....Dec. 26, 1891.
JAMES B. ANGELL, of Michigan (first appointed Jan. 19, 1887).....Jan. 19, 1893.
ANDREW D. WHITE, of New York (first appointed Feb. 15, 1888).....Feb. 15, 1894.
[Vacancy.]

Citizens of Washington:

JAMES C. WELLING (first appointed May 13, 1884).....May 22, 1896.
MONTGOMERY C. MEIGS (first appointed December 26, 1885).....Dec. 26, 1891.

Executive Committee of the Board of Regents.

JAMES C. WELLING, *Chairman.* HENRY COPPÉE. MONTGOMERY C. MEIGS.

Before they were baptized each man took as many wives as he liked, and if there were several sisters in a family he married them all together. The son-in-law was not allowed, for some time, to look into the face of his mother-in-law or his wife's next female relations, but had to step aside, or to hide himself, when these women were present. Yet they did not pay much attention to consanguinity, and only a few years since one of them counted his own daughter (as he believed) among the number of his wives. They met without any formalities, and their vocabulary did not even contain the words "to marry," which is expressed at the present day in the Waïcuri language by the paraphrase *tikére undiri*—that is, "to bring the arms or hands together." They had, and still use, a substitute for the word "husband," but the etymological meaning of that expression implies an intercourse with women in general.

They lived, in fact, before the establishment of the missions in their country, in utter licentiousness, and adultery was daily committed by every one without shame and without any fear, the feeling of jealousy being unknown to them. Neighboring tribes visited each other very often only for the purpose of spending some days in open debauchery, and during such times a general prostitution prevailed. Would to God that the admonitions and instructions of those who converted these people to Christianity and established lawful marriages among them, had also induced them to desist entirely from these evil practices! Yet they deserve pity rather than contempt, for their manner of living together engenders vice, and their sense of morality is not strong enough to prevent them from yielding to the temptations to which they are constantly exposed.

Beepert

ed bark of the willow twigs
led off - and then the under
is peeled upwards in strips
attached to the twig at one end
into the ground at the
fine sloping slightly over
and the strips of yellow under
down gradually curl up with
impling themselves in a kind of
and the top of the twig. When
iveled up as tightly as they can
is are pulled up, and the crisp
bled off between the hands
an spot prepared for it on
this the Kinnikinnick of
a pale yellow pile of stuff
granulated tobacco mesquite

Who would expect, under these circumstances, to find a spark of religion among the Californians? It is true, they spoke of the course taken by a deer that had escaped them at nightfall with an arrow in his side, and which they intended to pursue the next morning, but they never speculated on the course of the sun and the other heavenly bodies; they talked about their pitahayas, even long before they were ripe, yet it never occurred to them to think of the Creator of the pitahayas and other productions around them.

I am not unacquainted with the statement of a certain author, according to which one Californian tribe at least was found to possess some knowledge of the incarnation of the Son of God and the Holy Trinity; but this is certainly an error, considering that such a knowledge could only have been imparted by the preachers of the Gospel. The whole matter doubtless originated in a deception on the part of the natives, who are very mendacious and inclined to invent stories calculated to please the missionary; while, on the other hand, every one may be easily deceived by them who has not yet found out their tricks. It is, moreover, a very difficult task to learn anything from them by inquiry; for, besides their shameless lies and unnecessarily evasive answers, they entangle, from inborn awkwardness, the subject in question in such a pitiable manner, and contradict themselves so frequently, that the inquirer is very apt to lose his patience. A missionary once requested me to find out whether a certain N. had been married before his baptism, which he received when a grown man, with the sister of M. A simple "yes" or "no" would have answered the question and decided the matter at once. But the examination lasted about three-quarters of an hour, at the end of which I knew just as little as before. I wrote down the questions and answers, and sent the protocol to the missionary, who was no more successful than myself in arriving at the final result, whether N. had been the husband of the sister of M. or not. So confused are the minds of these Californian Hottentots.

Of baptized Indians, there resided in each mission as many as the missionary could support and occupy with field-labor, knitting, weaving, and other work. Where it was possible to keep a good number of sheep, spinning-wheels and looms were in operation, and the people received more frequently new clothing than at other stations. In each mission there were also a number of natives appointed for special service, namely, a sacristan, a goat-herd, a tender of the sick, a catechist, a superintendent, a fiscal, and two dirty cooks, one for the missionary and the other for the Californians. Of the fifteen missions, however, there were only four, and these but thinly populated, which could support and clothe all their parishioners, and afford them a home during the whole year. In the other missionary stations, the whole people were divided into three or four bands which appeared alternately once in a month at the mission and encamped there for a week.

One of them requested from his missionary a number of goats, in order to live, as he said, like a decent man; that is, to keep house, to pasture the goats, and to support himself and his family with their milk and the flesh of the kids. But, alas! in a few days the twelve goats with which the missionary had presented him were all consumed.

A priest who had lived more than thirty years in California, and whose veracity was beyond any doubt, assured me repeatedly that he had known a Californian who one day ate seventeen watermelons at one sitting; and another native who, after having received from a soldier six pounds of unclarified sugar as pay for a certain debt, sat down and munched one piece after another till the six pounds had disappeared. He paid, however, dearly for his gluttony, for he died in consequence of it; while the melon-eater was only saved by taking a certain physic which counteracted the bad effects of his greediness. I was called myself one evening in great haste to three or four persons, who pretended to be dying, and wanted to confess. These people belonged to a band of about sixty souls, (women and children included,) to whom I had given, early in the morning, three bullocks in compensation for some labor. When I arrived at the place where they lay encamped, I learned that their malady consisted merely in belly-ache and vomiting; and, recognizing at once the cause of their disorder, I reprimanded them severely for their voracity, and went home again.

Indians of Lower California Education and Restraint of Children

Nothing causes the Californians less trouble and care than the education of their children, which is merely confined to a short period, and ceases as soon as the latter are capable of making a living for themselves—that is, to catch mice and to kill snakes. If the young Californians have once acquired sufficient skill and strength to follow these pursuits, it is all the same to them whether they have parents or not. Nothing is done by these in the way of admonition or instruction, nor do they set an example worthy to be imitated by their offspring. The children do what they please, without fearing reprimand or punishment, however disorderly and wicked their conduct may be. It would be well if the parents did not grow angry when their children are now and then slightly chastised for gross misdemeanor by order of the missionary; but, instead of bearing with patience such wholesome correction of their little sons and daughters, they take great offence and become enraged, especially the mothers, who will scream like furies, tear out the hair, beat their naked breasts with a stone, and lacerate their heads with a piece of wood or bone till the blood flows, as I have frequently witnessed on such occasions.*

The consequence is, that the children follow their own inclinations without any restraint, and imitate all the bad habits and practices of their equals, or still older persons, without the slightest apprehension of being blamed by their fathers and mothers, even if these should happen to detect them in the act of committing the most disgraceful deeds. The young Californians who live in the missions commence roaming about as soon as mass is over, and those that spend their time in the fields go wherever, and with whomsoever, they please, not seeing for many days the faces of their parents, who, in their turn, do not manifest the slightest concern about their children, nor make any inquiries after them. These are disadvantages which the missionary has no power of amending, and such being the case, it is easy to imagine how little he can do by instruction, exhortation, and punishment, towards improving the moral condition of these young natives.

Heaven may enlighten the Californians, and preserve Europe, and especially Germany, from such a system of education, which coincides, in part, with the plan proposed by that ungodly visionary, J. J. Rousseau, in his "Emile," and which is also recommended by some other modern philosophers of the same tribe. If their designs are carried out, education, so far as faith, religion, and the fear of God are concerned, is not to be commenced before the eighteenth or twentieth year, which, if viewed in the proper light, simply means to adopt the Californian method, and to bring up youth without any education at all.

(TO BE CONTINUED IN THE NEXT REPORT.)

* This statement does not seem to agree well with the alleged indifference of the Californian women towards their children, and the formalities which the Californians were obliged to observe, when meeting with the mothers and other female relations of their wives, renders a total absence of jealousy among them rather doubtful. Dr. Waitz has also pointed out the latter discrepancy while citing a number of facts contained in our author's work, (*Anthropologie der Naturvölker*, vol. iv, p. 250.) My object being simply to give an English version of Baeger's account, I abstain from all comments on such real or seeming incongruities.

brought to me in the attainment of my own as well as our mutual aims, for by that association were united the peculiarities of two schools—the good that was in each became effective by co-operation. Without envy and without jealousy, hand in hand, we pursued our way; when the one needed help, the other was ready. Some idea of this relationship may be obtained if I mention that many of our smaller pieces of work which bear our joint names were done by one alone; they were charming little gifts which one presented to the other.

After sixteen years of the most laborious activity I collected the results gained, so far as they related to plants and animals, in my “Chemistry Applied to Agriculture and Physiology,” two years later in my “Animal Chemistry,” and the researches made in other directions in my “Chemical Letters.” The last-mentioned was generally received as a popular work, which, to those who study it more closely, it really is not, or was not at the time when it appeared.

Mistakes were made, not in the facts, but in the deductions about organic reactions; we were the first pioneers in unknown regions, and the difficulties in the way of keeping on the right path were sometimes insuperable.

Now, when the paths of research are beaten roads, it is a much easier matter; but all the wonderful discoveries which recent times have brought forth were then our own dreams, whose realization we surely and without doubt anticipated.

Here the manuscript ends, and it is to be hoped that more of it will yet be found.

Liebig's reference to Wöhler is very touching, and shows a side of his character which all his pupils knew well; they tell many genial stories illustrating his unselfishness and kindness of heart. One could have wished that he had not considered the stories “bordering on the fabulous,” of how he “found favor in the sight of Humboldt, Gay-Lussac, and Thenard, out of place here.” They would have been far from out of place. Mr. Muspratt supplies one of these stories as he heard it from Liebig's own lips, in the Munich Laboratory, as follows:

Liebig frequently spoke, in most grateful terms, of the kind manner in which he—a youth barely eighteen—was received by Gay-Lussac, Thenard, and other eminent chemists, in Paris.

In the summer of 1823 he gave an account of his analysis of fulminating silver before the Academy. Having finished his paper, as he was packing up his preparations, a gentleman came up to him and questioned him as to his studies and future plans, and after a most exacting examination, ended by asking him to dinner on the following Sunday. Liebig accepted the invitation, but, through nervousness and confusion, forgot to ask the name and address of his interviewer. Sunday came, and poor Liebig was in despair at not being able to keep his engagement.

The next day a friend came to him, and said, “What on earth did

THE ABORIGINAL INHABITANTS OF

THE CALIFORNIAN PENINSULA.

Mode of obtaining Fire

To light a fire the Californians make no use of steel and flint, but obtain it by the friction of two pieces of wood. One of them is cylindrical, and pointed on one end, which fits into a round cavity in the other, and by turning the cylindrical piece with great rapidity between their hands, like a twirling stick, they succeed in igniting the lower piece, if they continue the process for a sufficient length of time.

Baefert

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Baepert

lay on the west bank of and
yards distant from a large spring
ravine running southward;
also branching from this and
camp on the south west; over
on the northwest, and within
rises a large mound command
upon which parapets of stone
holes, have been built, yet another
larger and deeper, faces them on
which could be entered with
from the south and far end,
into these shelters during the day
night, the cowardly assailants for
their unsuspecting victims, the
a beginning to the most brutal
ever perpetrated on this continent.

Surrounded by superior numbers
by an unseen foe, we are told
party stood a siege within the
of several days, sinking their
in the ground, and during the
of night digging trenches, within

Indians of Lower California Children And Child Birth

In the first chapter of this book I have already spoken of the scanty population of this country. It is certain that many of their women are barren, and that a great number of them bear not more than one child. Only a few out of one or two hundred bring forth eight or ten times, and if such is really the case, it happens very seldom that one or two of the children arrive at a mature age. I baptized, in succession, seven children of a young woman, yet I had to bury them all before one of them had reached its third year, and when I was about to leave the country I recommended to the woman to dig a grave for the eighth child, with which she was pregnant at the time. The unmarried people of both sexes and the children generally make a smaller group than the married and widowed.

The Californian women lie in without difficulty, and without needing any assistance. If the child is born at some distance from the mission they carry it thither themselves on the same day, in order to have it baptized, not minding a walk of two or more leagues. Yet, that many infants die among them is not surprising; on the contrary, it would be a wonder if a great number remained alive. For, when the poor child first sees the light of day, there is no other cradle provided for it but the hard soil, or the still harder shell of a turtle, in which the mother places it, without much covering, and drags it about wherever she goes. And in order to be unencumbered, and enabled to use her limbs with greater freedom while running in the fields, she will leave it sometimes in charge of some old woman, and thus deprive the poor creature for ten or more hours of its natural nourishment. As soon as the child is a few months old the mother places it, perfectly naked, astraddle on her shoulders, its legs hanging down on both sides in front, and it has consequently to learn how to ride before it can stand on its feet. In this guise the mother roves about all day, exposing her helpless charge to the hot rays of the sun and the chilly winds that sweep over the inhospitable country. The food of the child, till it cuts its teeth, consists only in the milk of the mother, and if that is wanting or insufficient, there is rarely another woman to be found that would be willing, or, perhaps, in the proper condition, to take pity on the poor starving being. I cannot say that the Californian women are too fond of their children, and some of them may even consider the loss of one as a relief from a burden, especially if they have already some small children. I did not see many Californian mothers who caressed their children much while they lived, or tore their hair when they died, although a kind of dry weeping is not wanting on such occasions. The father is still more insensible, and does not even look at his (or at least his wife's) child as long as it is small and helpless.

Baefert

Lower California Insects And Reptiles

Under the comprehensive, but not very scientific head of "vermin," the author enumerates snakes, scorpions, centipedes, huge spiders, toads, wasps, bats, ants, and grasshoppers. These vermin seem to have been a great annoyance to the good missionary, especially the snakes, of which there are about twenty different kinds in California, the rattlesnake being, of course, the most conspicuous among them. This dangerous reptile, which seems to be very numerous in that region, is minutely and correctly described, and, as might be expected, there are also some "snake stories" related. One day when the author was about to shave and took his razors from the upper board of his book-shelf, he discovered there, to his horror, a rattlesnake of large size. He received likewise in his new dwelling-house, which was a stone building, frequent visits from scorpions, large centipedes, tarantulas, ants and toads, all precautions being unavailing against the intrusion of these uninvited guests. The grasshoppers are represented as a real public calamity. Migrating from the southern part of the peninsula towards the north, they deluge the country, obscuring the sun by their numbers, and causing a noise that resembles a strong wind. Never deviating from their line of march, they will climb houses and churches encountered during their progress, laying waste all fields and gardens over which their pernicious train passes.

Baigent

a much frequented watering place ^{the arrival at which is}
Monterey Well, anxiously looked for by those
^{in this thirsty land it is about 65 miles - from Camp Verde Ariz.}
travellers ~~the main road~~ Eastwardly ~~from~~
~~Pocahontas~~ ^{and near the crossing of the San Francisco} Fort Whipple, Arizona. All the
trails & routes lead towards it, for although it
contains lime & soda, ^{it is clear &} yet the supply is copious & never
failing. From the conformation of the mouth of the
well it is believed to be an old crater, being
nearly circular & funnel shaped. The upper
Orifice is about 125 feet wide & the water
surface is nearly 100 feet across - whence in
front of the visitor, ^{and nearly surrounding it} rises a wall of rock
160 feet to an isolated mesa. In the
face of this rock as well be seen by the
accompanying figure are pierced several
rock shelters, long since disused. Each
opening is walled up in front, but showing
an entrance accessible by ladders or
otherwise, ^{within} and all similar dwellings
are so located, that a supply of water can
be obtained with but slight exposure.
The stream which supplies it is under-
ground and the outflow is also concealed
by the rocks, but it is known to ~~flow~~ ^{run} into
Beaver Cr. an affluent of the San Francisco
with a large volume of water

Pearl Fishing Lower California

In the last chapter of the first part the author gives an account of the pearl fisheries and silver mines carried on in Lower California while he was there. Both kinds of enterprise are represented as insignificant and by no means very profitable. "Every summer," he says, "eight, ten or twelve poor Spaniards from Sonora, Cinaloa or other parts opposite the peninsula, cross the Gulf in little boats, and encamp on the California shore for the purpose of obtaining pearls. They carry with them a supply of Indian corn and some hundred weight of dried beef, and are accompanied by a number of Mexican Indians, who serve as pearl fishers, for the Californians themselves have hitherto shown no inclination to risk their lives for a few yards of cloth. The pearl fishers are let down into the sea by ropes, being provided with a bag for receiving the pearl oysters which they rake from the rocks and the bottom, and when they can no longer hold their breath, they are pulled up again with their treasure. The oysters, without being opened, are counted, and every fifth one is put aside for the king. Most of them are empty; some contain black, others white pearls, the latter being usually small and ill-shaped. If a Spaniard, after six or eight weeks of hard labor, and after deducting all expenses, has gained a hundred American pesos (that is 500 French livres, or a little more than 200 Rhenish florins—a very small sum in America!) he thinks he has made a little fortune which he cannot realize every season. God knows whether the fifth part of the pearls fished in the Californian sea yields, on an average, to the Catholic king 150 or 200 pesos in a year, even if no frauds are committed in the transaction. I heard of only two individuals, with whom I was also personally acquainted, who had accumulated some wealth, after spending twenty and more years in that line of business. The others remained poor wretches, with all their pearl fishing."

Baepert

San Juan, a tributary of the Great Colorado R.
They constitute a large & thriving community,
having the peaceable, industrious & self supporting
characteristics of the Pueblos. They do not
appear to have come under the ~~guardianship~~ ^{at first} of the Indian Bureau. They
are a laborious shrewd & thrifty people
whose countenances exhibit great common
sense with an absence of the savage traits.
Soon after the Mormons were settled in
Utah they were requested to send delegates
to meet Salt Lake City with a view of
forming some sort of political alliance
probably ~~to~~ to aid in the defence of
the southern frontier of Mormonism,
but they were not to be entangled, and
they came away without forming a treaty,
both parties no doubt expressing
mutually ~~taken~~ high consideration for

Silver Mines Lower California

There were but two silver mines of any note in operation at the time of Baegert's sojourn in California, and those had been opened only a few years previous to his arrival. They were situated in the districts of St. Anna and St. Antonio, near the southern end of the peninsula, and only three leagues

distant from each other. Digging for silver in California is not represented as a lucrative business, the owner of one of the mines being so poor that he had to beg for his travelling money when he was about to return to Spain. The proprietor of the other mine was in better circumstances, but he owed his wealth more to other speculations than to his subterranean pursuits. The mining population in the two districts amounted to 400 souls, women and children included, and the workmen were either Spaniards born in America, or Indians from the other side of the Californian gulf. The external condition of these people is represented as wretched in the highest degree. The soil produced almost nothing, and not having the necessary money to procure provisions from the Mexican side, they were sometimes compelled to gather their food in the fields, like the native Californians. The author speaks of a locality between the twenty-eighth and twenty-ninth degree, called Rosario, where some supposed gold to exist; but even admitting the fact, he thinks it would be almost impossible to work mines in that region, where neither food for men and beasts, nor water and wood, can be procured. Near the mission of St. Ignatius (28th degree) sulphur is found, and on the islands of El Carmen and St. Joseph in the Californian gulf, and in different places on both coasts, salt of very good quality is abundant.

Baegert

for the scattered and roaming
bands to rendezvous, or they serve as
a warning against approaching
danger. To the same end at night
they use a fire beacon; besides these
they have various other means of tel-
egraphing which are understood only
by them for example the displacement
and arrangement of a few stones on
the trail, or a bended twig is to them
as efficient, as

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Lower California Mission Food On Fast Days

There are some small fish found in the waters of California; but they do not amount to much, and during lent the father obtained his supply from the Pacific, distant 12 leagues from his habitation. On the other days of abstinence his meal usually consisted of a "little goat-milk and dry beans, and if a few eggs were added, he cared for nothing else, but considered himself well entertained."

Baepert

which covered the floor some scraps of a textile
^{were obtained,}
fabric, woven of the fibres of *Yucca baccata*
or mesquite, and others made from the silky
fibres of *Apocynum* both of which materials
are still used by the tribes living in that
country. An entire ^{human} skeleton wanting the
skull was also found there, together with some
corn cobs. As no corn is now raised by the
tribes occupying that country these objects
must have been the product of a previous
race. Their preservation is accounted for by
being imbedded in the mud with which
the walls were plastered.

THE ABORIGINAL INHABITANTS OF
THE CALIFORNIAN PENINSULA.

In physical appearance the Californians resemble perfectly the Mexicans and other aboriginal inhabitants of America. Their skin is of a dark chestnut or clove color, passing, however, sometimes into different shades, some individuals being of a more swarthy complexion, while others are tan or copper colored.

But in new-born children the color is much paler, so that they hardly can be distinguished from white children when presented for baptism; yet it appears soon after birth, and assumes its dark tinge in a short time. The hair is black as pitch and straight, and seldom turns gray, except sometimes in cases of extreme old age. They are all beardless, and their eye-brows are but scantily provided with hair. The heads of children at their birth, instead of being covered with scales, exhibit hair, sometimes half a finger long. The teeth, though never cleaned, are of the whiteness of ivory. The angles of the eyes towards the nose are not pointed, but arched like a bow. They are well-formed and well-proportioned people, very supple, and can lift up from the ground stones, bones, and similar things with the big and second toes. All walk, with a few exceptions, even to the most advanced age, perfectly straight. Their children stand and walk, before they are a year old, briskly on their feet. Some are tall and of a commanding appearance, others small of stature, as elsewhere, but no corpulent individuals are seen among them, which may be accounted for by their manner of living, for, being compelled to run much around, they have no chance of growing stout.

Baepert

Lower California Birds

The feathered tribe does not seem to be very plentiful in California, since, according to Father Baegert, a person may travel one or two days without seeing other birds but occasionally a filthy vulture, raven, or "bat." Among the few which he observed are the red-bird, (*cardinal*) blue-bird, humming-bird, and an "ash-colored bird with a tail resembling that of a peacock and a beautiful tuft on its head;" also wild ducks and a species of swallow, the latter appearing only now and then in small numbers, and therefore considered as extraneous.

Baegert

being naturally very high & wide one behind the other
 The front entrance was defended by walls built of
 stones ~~which were~~ ^{also} ~~to divide~~ the space of the cavern into four stories, which
 was effected by laying timbers ^{at the proper height} close together to form
 the floors. The outer & inner wall are easily
 seen from the front and the projecting ends of timbers
 and the window openings plainly disclose the
 internal arrangement, number of stories, rooms &c.
 The cavity of the main apartment extends deep into
 the rock and is surrounded by many chambers.
 The stones used in constructing the walls is that
 of the surrounding rock broken into irregular masses
 and laid in a sort of grouting prepared from the
 decomposing rock of the bluffs, ~~and~~ which also
 served as mortar for daubing the face of the wall
^{which was done} with the hands, as the imprint of the fingers
 still remains. The small timbers used for
 floors & roofs were cut with stone axes as
 is plainly evident from the roughly jagged
 ends. The floors were covered with about
 six inches of mud, which, in that almost
 rainless climate soon hardened & remained so.

Many curious articles of domestic use
 were found within, the most conspicuous of
 which were stone axes & hammers, metates
 for grinding corn fragments of pottery &c.

THE CALIFORNIAN PENINSULA.

Quadrupeds

In the list of wild quadrupeds are enumerated the deer, hare, rabbit, fox, coyote, wild cat, skunk, (Sorillo,) leopard, (American panther,) onza, and wild ram. In reference to the last-named animal the author remarks: "Where the chain of mountains that runs lengthwise through the whole peninsula reaches a considerable height, there are found animals resembling our rams in all respects, except the horns, which are thicker, longer, and much more curved. When pursued, these animals will drop themselves from the highest precipices upon their horns without receiving any injury. Their number, however, cannot be great, for I never saw a living specimen, nor the fur of one in the possession of an Indian; but many skins of leopards and onzas." This animal is doubtless identical with the Rocky Mountain sheep, (*Ovis montana*.)

Baepert

Massacre

The massacre at Mountain

It will be remembered that heart sickening details of this terrible massacre have appeared at different public journals of the day. By the assistance of a friend we are enabled to present the readers two illustrations of the massacre in connection therewith a brief that fearfully cold blooded story. Perhaps we ought here to remark that numerous statements are so contradictory that we find it next to impossible to give a succinct and reliable history of the event; but from the various sources whence information has been obtained the following will be found nearly to correctness.

A train of Arkansas emigrants few Missourians said to number with their families were on their

Indians of Lower California Pierced The Ears of Males

Formerly they pierced the ears of new-born children of the male sex with a pointed stick, and by putting bones and pieces of wood into the aperture they enlarged it to such a degree that, in some grown persons, the flaps hung down nearly to the shoulders. At present, however, they have abandoned this unnatural usage. It has been asserted that they also pierce the nose. I can only say that I saw no one disfigured in that particular manner, but many middle-aged persons with their ears perforated as described above. Under certain circumstances, and on their gala days, they paint different parts of their body with red and yellow color, which they obtain by burning certain minerals.

Baepert

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Baepert

resting place

I have conversed with Indians in this massacre. They say that obeyed the commands of B. sent by letters, as soldiers or men of their chief; that were not only the instigators most active participants in that Mormons led the attack, in of the spoils; that much spoil still remains with them more, was sold at the titling the church.

Such facts can and will be testimony. Sixteen children two to nine years of age, have been saved from the Mormons. They not be induced to utter a word assured that they were out of of the Mormons and safe in the the Americans. Then their tale somewhat with itself that it can doubted. Innocence has in

Aboriginal Inhabitants
Lower California

Plenty of Hair
no Hats

Both sexes, the grown as well as the children, wear the head always uncovered, however inclement the weather may be, even those in a certain mission who understand how to manufacture pretty good hats from palm-leaves, which, on account of their lightness, were frequently worn by the missionaries while on their travels. The men allow the hair to grow down to the shoulders. Women, on the contrary, wear it much shorter.

Baigent

Guilt has fled to the moon
time fast approaches when joy
be laid to the line, and right on
plummet

On sending a statement to
in April last Brigadier General
directed the officer in command
Barleton, 1st Dragoons, to collect
to bury the remains of the
Mountain Meadow Massacre

Arriving at Mountain Me
Barleton found that the General
had been in part anticipated by
Campbell, 2nd Dragoons, who
down" says Major Barleton
spot, and before my arrival
to be collected and buried the
side of the victims

Major Barleton continued on
instant I took a wagon and
men and made a thorough search
others among the sage bushes
a mile back from the road

Nothing Mission Indians Lower Califor

The baptized Indians, of course, observed more decency in regard to dress. The missionaries gave each male individual, once or twice in a year, a piece of blue cloth, six spans long and two spans wide, for covering the lower part of the body, and, if their means allowed it, a short woollen coat of blue color. The women and girls were provided with thick white veils, made of wool, that covered the head and the whole body down to the feet. In some missions the women received also petticoats and jackets of blue flannel or woven cotton shirts, and the men trowsers of coarse cloth and long coats. But the women throw aside their veils, and the men their coats, as soon as they leave church, because those coverings make them feel uneasy, especially in summer, and impede the free use of their limbs, which their mode of living constantly requires. I will mention here that all these goods had to be brought from the city of Mexico, since nothing of the kind can be manufactured in California for want of the necessary materials. The number of sheep that can be kept there is small, and, moreover, they lose half their wool by passing through the thorny shrubs, of which there is an astonishing abundance in this ill-favored country.

Baigent

face meets me with a smile
The empty sockets from their ghastly
tell me a tale of horror and of
every side around me for the
mile lies the remains of carcasses
covered by wild beasts; bones left
two years unburied bleached
into of the mountain wilds,
the hungry wolf broken and ha-
rornized. garments of babes are
faded and torn, fluttering from
aged bush, from which the war
songs of the desert sounds
Human hair once falling in
lets around childhood's brow
form, now strewn the plain
matted and mingling with
mould. Today in one grave
buried the bones and skulls of the
and children pierced with the
or shattered with the asc. In
the shattered relics of light
and yet many more await the

AN ACCOUNT OF THE ABORIGINAL INHABITANTS OF THE
CALIFORNIAN PENINSULA.

Why so Thinly Populated

In a country as poor and sterile as California the number of inhabitants cannot be great, and nearly all would certainly die of hunger in a few days if it were as densely populated as most parts of Europe. There are, consequently, very few Californians, and, in proportion to the extent of the country, almost as few as if there were none at all; yet, nevertheless, they decrease annually. A person may travel in different parts four and more days without seeing a single human being, and I do not believe that the number of Californians from the promontory of St. Lucas to the Rio Colorado ever amounted, before the arrival of the Spaniards, to more than forty or fifty thousand souls.* It is certain that in 1767, in fifteen, that is, in all the missions, from the 22d to the 31st degree, only twelve thousand have been counted. But an insignificant population and its annual diminution are not peculiar to California alone; both are common to all America. During my journey overland along the east side of the Californian gulf, from Guadalaxara to the river Hiaqui, in the Mexican territory, a distance of four hundred leagues,† I saw only thirteen small Indian villages, and on most days I did not meet a living soul. Father Charlevoix, before setting out on a journey through Canada or New France, writes in his first letter, addressed to the Duchess of Lesdiguières, that he would have to travel sometimes a hundred and more leagues, without seeing any human beings besides his companions.‡

With the exception of Mexico and some other countries, North America was, even at the time of the discovery, almost a wilderness when compared with Germany and France; and this is still more the case at the present time. Whoever has read the history of New France, by the above-named author, or has travelled six or seven hundred leagues through Mexico, and, besides, obtained reliable information concerning the population of other provinces, can easily form an estimate of the number of native inhabitants in North America; and if the southern half of the New World does not contain a hundred times more inhabitants than the northern part, which, relying on the authority of men who have lived there many years and have travelled much in that country, I am far from believing, those European geographers who speak in their books of 300 millions of Americans are certainly mistaken. Who knows whether they

* Washington Irving states they had numbered from 25,000 to 30,000 souls when the first missions were established; on what authority I do not know.—*Adventures of Captain Bon-
neville*, (ed. of 1851,) p. 332.

† *Stunden*.—I translate this word by "league," through the French *lieue* is a little longer than the German *stunde*.

‡ *Histoire de la Nouvelle France*, par le P. de Charlevoix. Paris, 1744, vol. v, p. 66.

Baepert

Speeches are made are made
their desperate leaders in re-
mission. They proceed in the
of the mountain meadows
or three days they may be seen
from that direction, bearing
an immense amount of prop-
erty of mules horses, cattle and
the spoils of their reparations
out of a train of one hundred
persons fifteen infants alone
who are too young to tell the sad
Indians were engaged in it by
worse than demons. I might
the names of the leading who
engaged, but prudence dictated
I should not. It is said that
Kanoth was there. If so he
to law, and liable to be pun-
Indians complain that in the
of the spoils they did not get
that their white brothers in ex-
divide equally with them, but you

would find in all more than fifteen or twenty millions? The many hundred languages which are spoken in South America alone are a sure evidence of a scanty population, although the contrary might be inferred at first sight; for if there were more people, there would be more community among them, the tribes would live closer together, and, as a result, there would be fewer languages. The Ikas in my district speak a language different from that of the other people in my mission; but I am pretty sure that the whole nation of these Ikas never amounted to five hundred persons.

It is easy to comprehend why America is so thinly populated, the manner of living of the inhabitants and their continual wars among themselves being the causes of this deficiency; but how it comes that, since the discovery of the fourth part of the world, its population is constantly melting down, even in those provinces where the inhabitants are not subjected to the Europeans, but retain their full, unrestrained liberty, as, for instance, according to Father Charlevoix, in Louisiana, (that is, in the countries situated on both sides of the Mississippi,) is a question, the solution of which I leave to others, contenting myself with what is written in the Psalms, namely, that the increase or diminution of the human race in different countries is a mystery which man cannot penetrate.

However small the number of Californians is, they are, nevertheless, divided into a great many nations, tribes, and tongues.* If a mission contains only one thousand souls, it may easily embrace as many little nations among its parishioners as Switzerland counts cantons and allies. My mission consisted of Paurus, Atshémes, Mitshirikutamáis, Mitshirikuteurus, Mitshirikutaruanajéres, Teackwàs, Teenguábebes, Utshis, Ikas, Anjukáwres, Utshipujes; all being different tribes, but hardly amounting in all to five hundred souls.

It might be asked, in this place, why there existed fifteen missions on the peninsula, since it appears that 12,000, and even more, Indians could be conveniently superintended and taken care of by three or four priests. The answer is, that this might be feasible in Germany as well as in a hundred places out of Europe, but is utterly impracticable in California; for, if 3 or 4,000 Californians were to live together in a small district, the scanty means of subsistence afforded by that sterile country would soon prove insufficient to maintain them. Besides, all of these petty nations or tribes have their own countries, of which they are as much, and sometimes even more, enamored than other people of theirs, so that they would not consent to be transplanted fifty or more leagues from the place they consider as their home. And, further, the different tribes who live at some distance from each other are always in a mutual state of enmity, which would prevent them from living peaceably together, and offer a serious obstacle to their being enclosed in the same fold. In time of general contagious diseases, lastly, which are of no unfrequent occurrence, a single priest could not perform his duties to their full extent in visiting all his widely scattered patients, and administering to their spiritual and temporal wants. My parish counted far less than a thousand members, yet their encampments were often more than thirty leagues distant from each other. Of the languages and dialects in this country there are also not a few, and a missionary is glad if he has mastered one of them.

* The author probably fell into the very common error of confounding dialects with languages. Dr. Waitz, relying on Buschmann's linguistic researches, mentions only three *principal* languages spoken by the natives of Lower California, viz., the Pericú, Monqui, and Cochimi languages.—*Anthropologie der Naturvölker von Dr. Theodor Waitz*. Leipzig, 1864; vol. iv, p. 248.

Baepert

THE ABORIGINAL INHABITANTS OF

Lower California - Clothing
Agave Fiber + Two Aprons

As the blue sky forms the only habitation of the Californian Indians, so they wear no other covering than the brown skin with which nature has clothed them. This applies to the male sex in the full sense of the word, and even women have been found in the northern parts of California in a perfect state of nudity, while among most nations the females always covered themselves to a small extent. They did, and still continue to do, as follows: They understand how to prepare from the fibres of the aloë plant a white thread, which serves them for making cords.† On these they string hundreds of small sections of water-reed, like beads of a rosary; and a good number of these strings, attached by their ends to a girdle, and placed very close and thick together, form two aprons, one of which hangs down below the abdomen, while the other covers the hind part. These aprons are about a span wide, and of different length. Among

some nations they reach down to the knees; among others to the calves, and even to the feet. Both sides of the thighs, as well as the rest of the body, remain perfectly naked. In order to save labor, some women wear, instead of the back-aprons, a piece of untanned deer-skin, or any woollen or linen rag which they can now-a-days obtain.

† It may not be out of place to mention here that in Mexico the dried fibres of the aloë or maguey plant (*Agave Americana*) are a universal substitute for hemp in the manufacture of cordage and packing-cloth.

Baerjert

This is surmounted by a cross
from red cedar wood. From
to the top of the cross is two
feet. On the transverse
cross, facing towards the front
inscription carved deeply in

vengeance is mine: I will
the Lord. And on a rude stone
set in the earth and leaning
the northern base of the monument
are cut the following words

Here

120 men women and children
were massacred in cold blood

in Sept 1857

They were from Antelope

I observed that nearly every skull
had been shot through with rifle
bullets. I did not see one that
broken in with stones. Doctor
wed me one, that probably of a
which had been fractured and

Lower California Habitations of Missionaries

With the exception of the churches and dwellings of the missionaries, which every one, as well as he could, and as time and circumstances permitted, built of stone and lime, of stone and mud, of huge unburnt bricks, or other materials, and besides some barracks which the Indians attached to the missions, the few soldiers, boatmen, cowherds, and miners have now erected in the fourteen stations, nothing is to be seen in California that bears a resemblance to a city, a village, a human dwelling, a hut, or even a dog-house.

Baigent

been collected, revealed a sig-
can never be forgotten.

The Mormons set up a plea the
party poisoned a spring by which
persons and some stock fed vic-
that so large an amount of pa-
be in the possession of an enemy
is most improbable. On the other
scarcely probable that plunder a
a sufficient inducement to the
sacrifice so great a number
lives. Indeed, the Cause of
slaughter is to this hour shrouded

Major Carlton most probably
better than any other man, and
regret that we have not the entire
report, That it was committed
aided by Indians there can be no
judge Saddlebough thus bring-
home to them in his charge to the
of Probo City in March last

I may mention to you the Ma-
the mountain meadows. In

*Indians
Impliments and Utensils
Manufactures*

It is not to be expected that a people in as low state of development as the Californians should make use of many implements and utensils. Their whole furniture, if that expression can be applied at all, consists of a bow and arrows, a flint instead of a knife, a bone or pointed piece of wood for digging roots, a turtle-shell serving as basket and cradle, a large gut or bladder for fetching water and transporting it during their excursions, and a bag made like a fishing net from the fibres of the aloë, or the skin of a wild cat, in which they preserve and carry their provisions, sandals, and perhaps other insignificant things which they may happen to possess.

In lieu of knives and scissors they use sharp flints for cutting almost everything.—cane, wood, aloë, and even their hair—and for disembowelling and skinning animals. With the same flints they bleed or scarify themselves, and make incisions for extracting thorns and splinters which they have accidentally run into their limbs.

The whole art of the men consists in the manufacture of bows and arrows, while the mechanical skill of the females is merely confined to the making of the above-mentioned aprons. Of a division of labor not a trace is to be found among them; even the cooking is done by all without distinction of sex or age, every one providing for himself, and the children commence to practice that necessary art as soon as they are able to stir a fire. The time of these people is chiefly taken up by the search for food and its preparation; and if their physical wants are supplied they abandon themselves entirely to lounging, chattering, and sleep. This applies particularly to the roaming portion of the Californian Indians, for those who dwell near the missions now established in the country are sometimes put to such labor as the occasion may require.

Baigent

avail themselves of the proff

Within a few hundred yards
corral faith is broken. So
helpless, they are fallen upon and
killed in cold blood. The survivors
been driven to the hills, are ag
down to what was denominated
which more than savage
begun.

Woman and children are
remain. Upon these some of w
been violated by the Mormon
savage expends his hoarded ven

By a Mormon who has now
threats of the church we are to
helpless children clung around
of the savages, offering them
but with fiendish laughter at
tortures, Knives were thrust in
bodies, the scalps torn from
and their throats cut from ear

To day I ride by them but no
friendly greeting falls upon me

Lower California Their Homes

The Californians themselves spend their whole life, day and night, in the open air, the sky above them forming their roof, and the hard soil the couch on which they sleep. During winter, only, when the wind blows sharp, they construct around them, but only opposite the direction of the wind, a half moon of brush-wood, a few spans high,

as a protection against the inclemency of the weather,* showing thus that, notwithstanding their simplicity, they understand pretty well "how to turn the mantle towards the wind."† It cannot be otherwise with them; for, if they had houses, they would be compelled to carry their dwellings always with them, like snails or turtles, the necessity of collecting food urging them to wander constantly about. Thus they cannot start every morning from the same place and return thither in the evening, since, notwithstanding the small number of each little people, a small tract of land could not provide them with provisions during a whole year. To-day the water will fail them; to-morrow they have to go to some locality for gathering a certain kind of seed that serves them as food, and so they fulfil to the letter what is written of all of us, namely, that we shall have no fixed abode in this world. I am certainly not much mistaken in saying that many of them change their night-quarters more than a hundred times in a year, and hardly sleep three times successively in the same place and the same part of the country, always excepting those who are connected with the missions. Wherever the night surprises them they will lie down to sleep, not minding in the least the uncleanness of the ground, or apprehending any inconvenience from reptiles and other vermin, of which there is an abundance in this country. They do not live under the shade of trees, as some authors have said, because there are hardly any trees in California that afford shade, nor do they dwell in earth-holes of their own making, as others have said, but sometimes, and only when it rains, they resort to the clefts and cavities of rocks, if they can find such sheltering places, which do not occur as frequently as their wants require.

Whenever they undertake to construct shelters for protecting their sick from heat or cold, the entrance is usually so low that a person has to creep on hands and feet in order to get in, and the whole structure is of such small dimensions as to render it impossible to stand erect within, or to find room to sit down on the ground for the purpose of confessing or comforting the patient. Of no better condition are the huts of those Indians who live near the missions, the same being often so small and miserable that man and wife hardly can sit or lie down in them. Even the old and infirm are utterly indifferent as to their being under shelter or not, and it happened often that I found old sick persons lying in the open air, for whose accommodation I had caused huts to be built on the preceding day. So much for habit.

* Captain Bonneville gives a cheerless account of a village of the Root Diggers, which he saw in crossing the plain below Powder river. "They live," says he, "without any further protection from the inclemency of the season than a sort of break-weather, about three feet high, composed of sage, (or wormwood,) and erected around them in the shape of a half moon."—*Washington Irving: Adventures of Captain Bonneville*, p. 259.

† German proverb.

Baefer

doubtless by two blows of a
or other instruments of that

I saw several bones of what
been very small children, so
says, from what he saw, he
infants were butchered. The
less, had these in their arms
shot, or blow, may have de pr
of life

The scene of the massacre,
late day, was horrible to look
Woman's hair, in detached
in masses, hung to the sage be
was strewn over the ground in
Parts of little children's dresses
all costumes, dangled from the
or lay scattered about, and a
here and there, on every hand for
a mile in the direction of the
two miles east and west there
bleached white by the weather the
other bones of those who had a
glance into the wagon where I

Lower California Climate

Of the climate in California the author speaks well, and considers it as both healthy and agreeable. Being only one degree and a half distant from the Tropic of Cancer, he lived, of course, in a hot region, and he remarks with reference to the high temperature that some thought the name "California" was a contraction from the Latin words *calida fornax*, (hot oven,) without vouching, however, for the correctness of the derivation, though he is certain that the appellation is not of Indian origin. The greatest heat begins in the month of July and lasts till the middle of October; but there is every day in the year quite a refreshing wind blowing, which begins at noon, if not sooner, and continues till night. The principal winds are north west and south west; the north

wind blows only now and then during the winter months, but the east wind hardly ever, the latter circumstance being somewhat surprising to the author, who observed that the clouds are almost invariably moving from the east. He never found the cold severer than during the latter part of September or April on the banks of the Rhine, where, after his return, the persevering coldness of winter and clouded atmosphere during that period made him long for the mild temperature and always blue and serene sky of the country he had left. Fogs in the morning are frequent in California, and occur not only during fall and winter, but also sometimes in the hot season. Dew is said to be not more frequent nor heavier than in middle Europe.

Baepert

A whole train was cut off, & children, who were too young in court. It has been said that was committed by the Indians trying such an outrage, Indians discriminate as to save only & be unable to give testimony of the in a court of justice. In a letter, if any were to be saved by would have been most likely who would give less trouble.

But the fact is, there were others in that horrible crime.

A large organized body of men is to be seen leaving Cedar City, evening all armed travelling in on horseback, under the guidance of the prominent men of the, object of their mission is a secret those engaged in it. To all others it is shrouded in mystery. They are by another organized band from of Harmony. The two bands are

The bows of the Californians are more than six feet long, slightly curved, and made from the roots of wild willows. They are of the thickness of the five fingers in the middle, round, and become gradually thinner and pointed towards the ends. The bow-strings are made of the intestines of beasts. The shafts of their arrows consist of common reeds, which they straighten by the fire. They are above six spans long, and have, at the lower end, a notch to catch the string, and three or four feathers, about a finger long, not much projecting, and let into slits made for that purpose. At the upper end of the shaft

a pointed piece of heavy wood, a span and a half long, is inserted, bearing usually at its extremity a flint of a triangular shape, almost resembling a serpent's tongue, and indented like the edge of a saw.* The Californians carry their bows and arrows always with them, and as they commence at an early age to use these weapons many of them become very skilful archers.

* In the collection of Dr. E. H. Davis, of New York, there are a number of arrows obtained from the Indians of the island of Tiburon, in the Californian gulf. They answer, in every respect, the description given in the text.

Baigent

shelter their wives and children
spring of cool water, bubbled up
and a few yards from them,
in the ravine, and so well pro-
certain death marked the track
had dared approach it. They
were dying of thirst; The burn-
parched lips marked the desire
they tossed from side to side with
the sweet sound of water as it
along its pebbly bed, served by
their keenest suffering. But
this to the pang of leaving to a
their helpless children? Some
ones, who though too young to
after years, tell us that that the
their parents, and pulled the
their bleeding wounds.

Long had the brave band held
but the cries of the wounded
prevail. For the first, they
mormons) offered their lives
lay down their arms, and glori-

THE ABORIGINAL INHABITANTS OF

WHENCE AND HOW THEY MAY HAVE COME TO CALIFORNIA.

It remains now to state my opinion concerning the place where the Californians came from, and in what manner they effected their migration to the country they now occupy. They may have come from different localities, and either voluntarily or by some accident, or compelled by necessity; but that people

should have migrated to California of their own free will, and without compulsion, I am unable to believe. America is very large, and could easily support fifty times its number of inhabitants on much better soil than that of California. How, then, is it credible that men should have pitched, from free choice, their tents amidst the inhospitable dreariness of these barren rocks? It is not impossible that the first inhabitants may have found by accident their way across the sea from the other side of the Californian gulf, where the provinces of Cinaloa and Sonora are situated; but, to my knowledge, navigation never has been practiced by the Indians of that coast, nor is it in use among them at the present time. There is, furthermore, within many leagues towards the interior of the country no kind of wood to be had suitable for the construction of even the smallest vessel. From the Pimeria, the northernmost country opposite the peninsula, a transition might have been easier either by land, after crossing the Rio Colorado, or by water, the sea being in this place very narrow and full of islands. In default of boats they could employ their balsas or little rafts made of reeds, which are also used by my Californians who live near the sea, either for catching fish or turtle, or crossing over to a certain island distant two leagues from the shore. I am, however, of opinion that, if these Pimerians ever had gone to California induced by curiosity, or had been driven to that coast by a storm, the dreary aspect of the country soon would have caused them to return without delay to their own country. It was doubtless necessity that gave the impulse to the peopling of the peninsula. Nearly all neighboring tribes of America, over whom the Europeans have no sway, are almost without cessation at war with each other, as long as one party is capable of resistance; but when the weaker is too much exhausted to carry on the feud, the vanquished usually leaves the country and settles in some other part at a sufficient distance from its foes. I am, therefore, inclined to believe that the first inhabitants, while pursued by their enemies, entered the peninsula by land from the north side, and having found there a safe retreat they remained and spread themselves out. If they had any traditions, some light might be thrown on this subject; but no Californian is acquainted with the events that occurred in the country prior to his birth, nor does he even know who his parents were if he should happen to have lost them during his infancy.

To all appearance the Californians, at least those toward the south, believed, before the arrival of the Spaniards in their country, that California constituted the whole world, and they themselves its sole inhabitants; for they went to nobody, and nobody came to see them, each little people remaining within the limits of its small district. Some of those under my care believed to be derived from a bird; some traced their origin from a rock that was lying not far from my house; while others ascribed their descent to still different, but always equally foolish and absurd sources.

Baefert

Peninsula Lower California
Arid, mountainous Country.
Rain Fall + Vegetation

Of the peninsula Father Baegert gives a rather woeful account. He describes that region as an arid, mountainous country, covered with rocks and sand, deficient in water, and almost without shade-trees, but abounding in thorny plants and shrubs of various kinds. The sterility of the soil is caused by the scantiness of water. "No one," says the author, "need be afraid to drown himself in water; but the danger of dying from thirst is much greater." There falls some rain, accompanied by short thunder-storms, during the months of July, August, September, and October, filling the channels worn in the hard ground. Some of these soon become dry after the showers; others, however, hold water during the whole year, and on these and the stagnant water collected in pools and ponds men and beasts have to rely for drink. Of running waters, deserving the name of brooks, there are but six in the country, and of these six only four reach the sea, while the others lose themselves not very far from their sources among rocks and sand. There is nothing to be seen in Lower California that may be called a wood; only a few straggling oaks, pines, and some other kinds of trees unknown in Europe, are met with, and these are confined to certain localities. Shade and material for the carpenter are, therefore, very scarce. The only tree of any consequence is the so-called mesquite; but besides that it always grows quite isolated, and never in groups, the trunk is very low, and the wood so hard that it almost defies the application of iron tools. The author mentions, further, a kind of low Brazil wood, a tree called paloblanco, the bark of which serves for tanning; the palohierro or iron-wood, which is still harder than the mesquite; wild fig trees that bear no fruit; wild willows and barren palms, "all of which would be ashamed to appear beside a European oak or nut-tree." One little tree yields an odoriferous gum that was used in the Californian churches as frankincense. But in compensation for the absence of large trees, there is a prodigious abundance of prickly plants, some of a gigantic height, but of little practical use, their soft, spongy stems soon rotting after being cut.

Though the author represents California as a dry, sterile country, where but little rain falls, he admits that in those isolated parts where the proximity of water imparts humidity, the soil exhibits an astonishing fertility. "There," he says, "one may plant what he chooses, and it will thrive; there the earth yields fruit a hundred-fold, as in the best countries of Europe, producing wheat and maize, rice, pumpkins, water and other melons of twenty pounds' weight, cotton, lemons, oranges, plantains, pomegranates, excellent sweet grapes, olives and figs, of which the latter can be gathered twice in a summer. The same field yields a double or threefold harvest of maize, that grows to prodigious height, and bears sometimes twelve ears on one stalk. I have seen vines in California that produced in the second year a medium sized basket full of grapes; in the third or fourth year some are as thick as an arm, and shoot forth, in one season, eight and more branches of six feet length. It is only to be regretted that such humid places are of very rare occurrence, and that water for irrigating a certain piece of land sometimes cannot be found within a distance of sixty leagues."

Baegert

THE ABORIGINAL INHABITANTS OF

Lower California

Of the same untanned skin they make, if they can get it, their shoes or sandals, simply flat pieces, which they attach to the feet by coarse strings of the above-mentioned aloë, passing between the big and small toes and around the ankles.

Baejer

to Hamblin's house. Hamblin
showed Sergeant Frisby, of
a spot on the right hand
road where he had picked
up a great many of the bones
were collected and a large
others on the left hand side
up the slope of the hill, and
and among the bushes. I gathered
the disjunct bones of thirty.

The number could easily be the
number of pairs of shoulders
lower jaws skulls, and parts of

These with the remains of two
in a ravine to the east where
they had been interred at but

- Thirty four in all I buried in
the northern side of the ditch
above the grave I caused to be
granite stones, hauled from
Bouring hills a round iron
in form and fifty feet in circumference
The base and twelve feet in

Aboriginal Inhabitants Lower California

CHAPTER VIII.—THEIR QUALIFICATIONS AND MANNERS.

From what I have already said of the Californians, it might be inferred that they are the most unhappy and pitiable of all the children of Adam. Yet such a supposition would be utterly wrong, and I can assure the reader that, as far as their temporal condition is concerned, they live unquestionably much

happier than the civilized inhabitants of Europe, not excepting those who seem to enjoy all the felicity that life can afford. Habit renders all things endurable and easy, and the Californian sleeps on the hard ground and in the open air just as well and soft as the rich European on the curtained bed of down in his splendidly decorated apartment. Throughout the whole year nothing happens that causes a Californian trouble or vexation, nothing that renders his life cumbersome and death desirable; for no one harasses and persecutes him, or carries on a lawsuit against him; neither a hail-storm nor an army can lay waste his fields, and he is not in danger of having his house and barn destroyed by fire. Envy, jealousy, and slander embitter not his life, and he is not exposed to the fear of losing what he possesses, nor to the care of increasing it. No creditor lays claim to debts; no officer extorts duty, toll, poll-tax, and a hundred other tributes. There is no woman that spends more for dress than the income of the husband allows; no husband who gambles or drinks away the money that should serve to support and clothe the family; there are no children to be established in life; no daughters to be provided with husbands; and no prodigal sons that heap disgrace upon whole families. In one word, the Californians do not know the meaning of *meum* and *tuum*, those two ideas which, according to St. Gregory, fill the few days of our existence with bitterness and uncountable evils.

Though the Californians seem to possess nothing, they have, nevertheless, all that they want, for they covet nothing beyond the productions of their poor, ill-favored country, and these are always within their reach. It is no wonder, then, that they always exhibit a joyful temper, and constantly indulge in merriment and laughter, showing thus their contentment, which, after all, is the real source of happiness.

The Californians know very little of arithmetic, some of them being unable to count further than *six*, while others cannot number beyond *three*, insomuch that none of them can say how many fingers he has. They do not possess anything that is worth counting, and hence their indifference. It is all the same to them whether the year has six or twelve months, and the month three or thirty days, for every day is a holiday with them. They care not whether they have one or two or twelve children, or none at all, since twelve cause them no more expense or trouble than one, and the inheritance is not lessened by a plurality of heirs. Any number beyond six they express in their language by *much*, leaving it to their confessor to make out whether that number amounts to seven, seventy, or seven hundred.

They do not know what a year is, and, consequently, cannot say when it begins and ends. Instead of saying, therefore, "a year ago," or "during this year," the Californians who speak the Waicuri language use the expressions, *it is already an ambia past*, or, *during this ambia*, the latter word signifying the pitahaya fruit, of which a description has been given on a previous page. A space of three years, therefore, is expressed by the term "three pitahayas;" yet they seldom make use of such phrases, because they hardly ever speak among themselves of years, but merely say, "long ago," or, "not long ago," being utterly indifferent whether two or twenty years have elapsed since the

occurrence of a certain event. For the same reason they do not speak of months, and have not even a name for that space of time. A week, however, they call at present *ambúja*, that is, "a house," or "a place where one resides," which name they have now, *per antonomasiam*, bestowed upon the church. They are divided into bands, which alternately spend a week at the mission, where they have to attend church-service, and thus the week has become among them synonymous with the church.

When the Californians visit the missionary for any purpose, they are perfectly silent at first, and when asked the cause of their visit, their first answer is *vâra*, which means "nothing." Having afterwards delivered their speech,

they sit down, unasked; in doing which the women stretch out their legs, while the men cross them in the oriental fashion. The same habits they observe also in the church and elsewhere. They salute nobody, such a civility being unknown to them, and they have no word to express greeting. If something is communicated to them which they do not like, they spit out sideways and scratch the ground with their left foot to express their displeasure.

The men carry everything on their heads; the women bear loads on their backs suspended by ropes that pass around their foreheads, and in order to protect the skin from injury, they place between the forehead and the rope a piece of untanned deer-hide, which reaches considerably above the head, and resembles, from afar, a helmet, or the high head-dress worn by ladies at the present time.

The Californians have a great predilection for singing and dancing, which are always performed together; the first is called *ambéra ditì*, the latter *agénari*. Their singing is nothing but an inarticulate, unmeaning whispering, murmuring, or shouting, which every one intonates according to his own inclination, in order to express his joy. Their dances consist in a foolish, irregular gesticulating and jumping, or advancing, retreating, and walking in a circle. Yet, they take such delight in these amusements that they spend whole nights in their performance, in which respect they much resemble Europeans, of whom certainly more have killed themselves during Shrovetide and at other times by dancing, than by praying and fasting. These pastimes, though innocent in themselves, had to be rigidly interdicted, because the grossest disorders and vices were openly perpetrated by the natives during the performances; but it is hardly possible to prevent them from indulging in their sports. While speaking of these exercises of the natives, I will also mention that they are exceedingly good runners. I would gladly have yielded up to them my three horses for consumption if I had been as swift-footed as they; for, whenever I travelled, I became sooner tired with riding than they with walking. They will run twenty leagues to-day, and return to-morrow to the place from whence they started without showing much fatigue. Being one day on the point of setting out on a journey, a little boy expressed a wish to accompany me, and when I gave him to understand that the distance was long, the business pressing, and my horse, moreover, very brisk, he replied with great promptness: "Thy horse will become tired, but I will not." Another time I sent a boy of fourteen years with a letter to the neighboring mission, situated six leagues from my residence. He started at seven o'clock in the morning, and when about a league and a half distant from his place of destination, he met the missionary, to whom the letter was addressed, mounted on a good mule, and on his way to pay me a visit. The boy turned round and accompanied the missionary, with whom he arrived about noon at my mission, having walked within five hours a distance of more than nine leagues.

With boys and girls who have arrived at the age of puberty, with pregnant women, new-born children, and women in child-bed, the Californians observed, and still secretly observe, certain absurd ceremonies of an unbecoming nature, which, for this reason, cannot be described in this book.

There existed always among the Californians individuals of both sexes who played the part of sorcerers or conjurers, pretending to possess the power of

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exorcising the devil, whom they never saw; of curing diseases, which they never healed; and of producing pitahayas, though they could only eat them. Sometimes they went into caverns, and, changing their voices, made the people believe that they conversed with some spiritual power. They threatened also with famine and diseases, or promised to drive the small-pox and similar plagues away and to other places. When these braggarts appeared formerly in their gala apparel, they wore long mantles made of human hair, of which the missionaries burned a great number in all newly established missions. The object

of these impostors was to obtain their food without the trouble of gathering it in the fields, for the silly people provided them with the best they could find, in order to keep them in good humor and to enjoy their favor. Their influence is very small now-a-days; yet the sick do not cease to place their confidence in them, as I mentioned in the preceding chapter.

It might be the proper time now to speak of the form of government and the religion of the Californians previous to their conversion to Christianity; but neither the one nor the other existed among them. They had no magistrates, no police, and no laws; idols, temples, religious worship or ceremonies were unknown to them, and they neither believed in the true and only God, nor adored false deities.* They were all equals, and every one did as he pleased, without asking his neighbor or caring for his opinion, and thus all vices and misdeeds remained unpunished, excepting such cases in which the offended individual or his relations took the law into their own hands and revenged themselves on the guilty party. The different tribes represented by no means communities of rational beings, who submit to laws and regulations and obey their superiors, but resembled far more herds of wild swine, which run about according to their own liking, being together to-day and scattered to-morrow, till they meet again by accident at some future time. In one word, the Californians lived, *salva venia*, as though they had been freethinkers and materialists.†

I made diligent inquiries, among those with whom I lived, to ascertain whether they had any conception of God, a future life, and their own souls, but I never could discover the slightest trace of such a knowledge. Their language has no words for "God" and "soul," for which reason the missionaries were compelled to use in their sermons and religious instructions the Spanish words *Dios* and *alma*. It could hardly be otherwise with people who thought of nothing but eating and merry-making and never reflected on serious matters, but dismissed everything that lay beyond the narrow compass of their conceptions with the phrase *aipekériri*, which means "who knows that?" I often asked them whether they had never put to themselves the question who might be the creator and preserver of the sun, moon, stars, and other objects of nature, but was always sent home with a *vára*, which means "no" in their language.

* According to Father Piccolo, the Californians worshipped the moon; and Venegas mentions the belief in a good and bad principle as prevailing among the Pericues and Cotchimies.—(Waitz, *Anthropologie der Naturvölker*, vol. iv, p. 250.) These statements are emphatically refuted by Baegert in his first appendix, p. 315, where he says: "It is not true that they worshipped the moon, or practiced any kind of idolatry."

† This is literally his expression.

Baegert

CHAPTER IX.—HOW THEY LIVED BEFORE AND AFTER THEIR CONVERSION.

I will now proceed to describe in a few words in what manner the unbaptized Californians spent their days.

In the evening, when they had eaten their fill, they either lay down, or sat together and chatted till they were tired of talking, or had communicated to each other all that they knew for the moment. In the morning they slept until hunger forced them to rise. As soon as they awakened, the eating recommenced, if anything remained; and the laughing, talking, and joking were likewise resumed. After this morning-prayer, when the sun was already somewhat high, the men seized their bows and arrows, and the women hitched on their yokes and turtle-shells. Some went to the right, others to the left; here six, there four, eight, or three, and sometimes one alone, the different bands always continuing the laughing and chattering on their way. They looked around to espy a mouse, lizard, snake, or perhaps a hare or deer; or tore up here and there a yuka or other root, or cut off some aloës. A part of the day

thus spent, a pause was made. They sat or lay down in the shade, if they happened to find any, without, however, allowing their tongues to come to a stand-still, or they played or wrestled with each other, to find out who was the strongest among them and could throw his adversaries to the ground, in which sport the women likewise participated. Now they either returned to the camping-place of the preceding night, or went a few leagues further, until they came to some spot supplied with water, where they commenced singeing, burning, roasting, and pounding the captures they had made during the day. They ate as long as they had anything before them and as there was room in their stomachs, and after a long, childish or indecent talk, they betook themselves to rest again. In this manner they lived throughout the whole year, and their conversation, if it did not turn on eating, had always some childish trick or knavery for its subject. Those of the natives who cannot be put to some useful labor, while living at the mission, spend their time pretty much in the same way.

Who would expect, under these circumstances, to find a spark of religion among the Californians? It is true, they spoke of the course taken by a deer that had escaped them at nightfall with an arrow in his side, and which they intended to pursue the next morning, but they never speculated on the course of the sun and the other heavenly bodies; they talked about their pitahayas, even long before they were ripe, yet it never occurred to them to think of the Creator of the pitahayas and other productions around them.

I am not unacquainted with the statement of a certain author, according to which one Californian tribe at least was found to possess some knowledge of the incarnation of the Son of God and the Holy Trinity; but this is certainly an error, considering that such a knowledge could only have been imparted by the preachers of the Gospel. The whole matter doubtless originated in a deception on the part of the natives, who are very mendacious and inclined to invent stories calculated to please the missionary; while, on the other hand, every one may be easily deceived by them who has not yet found out their tricks. It is, moreover, a very difficult task to learn anything from them by inquiry; for, besides their shameless lies and unnecessarily evasive answers, they entangle, from inborn awkwardness, the subject in question in such a pitiable manner, and contradict themselves so frequently, that the inquirer is very apt to lose his patience. A missionary once requested me to find out whether a certain N. had been married before his baptism, which he received when a grown man, with the sister of M. A simple "yes" or "no" would have answered the question and decided the matter at once. But the examination lasted about three-quarters of an hour, at the end of which I knew just as little as before. I wrote down the questions and answers, and sent the protocol to the missionary, who was no more successful than myself in arriving at the final result, whether

N. had been the husband of the sister of M. or not. So confused are the minds of these Californian Hottentots.

Of baptized Indians, there resided in each mission as many as the missionary could support and occupy with field-labor, knitting, weaving, and other work. Where it was possible to keep a good number of sheep, spinning-wheels and looms were in operation, and the people received more frequently new clothing than at other stations. In each mission there were also a number of natives appointed for special service, namely, a sacristan, a goat-herd, a tender of the sick, a catechist, a superintendent, a fiscal, and two dirty cooks, one for the missionary and the other for the Californians. Of the fifteen missions, however, there were only four, and these but thinly populated, which could support and clothe all their parishioners, and afford them a home during the whole year. In the other missionary stations, the whole people were divided into three or four bands which appeared alternately once in a month at the mission and encamped there for a week.

Every day at sunrise they all attended mass, during which they said their beads. Before and after mass they recited the Christian doctrine, drawn up for them in questions and answers in their own language. An address or exhortation delivered by the missionary in the same language, and lasting from half an hour to three-quarters of an hour, concluded the religious service of the morning. This over, breakfast was given to those who were engaged in some work, while the others went where they pleased in order to gather their daily bread in the fields, if the missionary was unable to provide them with food. Towards sunset, a signal with the bell assembled them all again in the church to say their beads and the litany of Loretto, or to sing it on Sundays and holidays. The bell was not only rung three times a day, as usual, but also at three o'clock in the afternoon, in honor of the agony of Christ, and also, according to Spanish custom, at eight o'clock in the evening, to pray for the faithful departed. When the week was over, the parishioners returned to their respective homes, some three or six, others fifteen or twenty leagues distant from the mission.

On the principal holidays of the year, and also during passion-week, all members of the community were assembled at the mission, and they received at such times, besides their ordinary food, some head of cattle and a good supply of Indian corn for consumption; dried figs and raisins were also given them without stint in all missions where such fruit was raised. On these occasions, articles of food and apparel were likewise put up as prizes for those who were winners in the games they played, or excelled in shooting at the target.

Fiscals and superintendents, appointed from among the different bands, preserved order within and without the mission. It was their duty to lead all those who were present to the church when the bell rung, and to collect and drive in to the mission that portion of the community which had been roaming for three weeks at large. They were to prevent disorders, public scandals and knaveries, and to enforce decent behavior and silence during church-service. It was further their duty to make the converts recite the catechism morning and evening, and to say their beads in the fields; to punish slight transgressions, and to report more serious offences at the proper place; to take care of those who fell sick in the wilderness, and to convey them to the mission, &c., &c. As a badge of their office they carried a cane which was often silver-headed. Most of them were very proud of their dignity, but only a few performed their duty, for which reason they received their flogging oftener than the rest, and had to bear the blows and cuffs, which it was their duty to administer to others.* There were also catechists appointed upon whom it was incumbent to lead the prayers, and to give instruction to the most ignorant of the catechumens.

Every day, in the morning, at noon, and in the evening, either the missionary himself, or some one appointed by him, distributed boiled wheat or maize to the pregnant women, the blind, old and infirm, if he was unable to feed them all; and for those who were sick, meat was cooked at least once every day. When any work was done, all engaged in it were fed three times a day. Yet their labor was by no means severe. Would to God it had been

possible to make them work like the country people and mechanics in Germany! How many knaveries and vices would have been avoided every day! The work always commenced late, and ceased before the sun was down. At noon they rested two hours. It is certain that six laborers in Germany do more work in six days than twelve Californians in twelve days. And, moreover, all their labor was for their own or their countrymen's benefit; for the missionary derived nothing but care and trouble from it, and might easily have obtained elsewhere the few bushels of wheat or Indian corn which he needed for his own consumption.

For the rest, the missionary was the only refuge of the small and grown, the sick and the healthy, and he had to bear the burden of all concerns of the mission. Of him the natives requested food and medicine, clothing and shoes, tobacco for smoking and snuffing, and tools, if they intended to manufacture anything. He had to settle their quarrels, to take charge of the infants who had lost their parents, to provide for the sick, and to appoint watchers by the dying. I have known missionaries who seldom said their office while the sun shone, so much were they harassed the whole day. Fathers Ugarte and Druet, for instance, worked in the fields, exposed to the hot sun, like the poorest peasants or journeymen, standing in the water and mire up to their knees. Others carried on the trades of tailors and carpenters, masons, brick-burners and saddlers; they acted as physicians, surgeons, organists, and schoolmasters, and had to perform the duties of parents, guardians, wardens of hospitals, beadles, and many others. The intelligent reader, who has so far become acquainted with the condition of the country and its inhabitants, can easily perceive that these exertions on the part of the missionaries were dictated by necessity, and he will, also, be enabled to imagine in what their rents and revenues, in California not only, but in a hundred other places of America, may have consisted.

* On a preceding page the author gives, not exactly in the proper place, the following particulars concerning the penal law established among the Californians: "In cases of extraordinary crimes, the punishment of the natives was fixed by the royal officer who commanded the Californian squadron; common misdeeds fell within the jurisdiction of the corporal of the soldiers stationed in each mission. Capital punishment, by shooting, was only resorted to in cases of murder; all other transgressions were either punished by a number of lashes administered with a leather whip on the bare skin of the culprit, or his feet put in irons for some days, weeks, or months. As to ecclesiastical punishments, the Roman pontiffs did not think proper to introduce them among the Americans, and fines were likewise out of the question, in accordance with the old German proverb: 'Where there is nothing, the emperor has no rights.'"

Baerent.

CHAPTER VI.—THEIR CHARACTER, CONTINUED.—AN ACCOUNT OF THE ASSASSINATION OF THE JESUIT FATHERS TAMARAL AND CARRANCO.*

To all other bad qualities of the Californians may be added their vindictiveness and cruelty. They care very little for the life of man, and an insignificant cause will stimulate them to commit a murder. Among other cases which happened while I lived in their country, I will mention that of the master of a small ship loaded with provisions for two poor missions. This man had scolded a number of natives for some cause or other, which they resented by breaking his skull with a heavy stone, while he was eating his supper on the shore. His ship they abandoned to wind and waves. In the year 1760, a boy of about sixteen years stabbed another of the same age with a knife in the abdomen, and struck him on the head with a heavy club, almost within sight of the whole tribe, and only a stone's throw from the church and the house of the missionary. The murderer had already selected a horse on which to escape, and intended to save himself within a church thirty leagues distant from the place where the crime was committed; but he failed to effect his flight.†

Up to the year 1750 the Californians had revolted at different times and places, and compelled several missionaries to abandon their stations, and to seek safety in other quarters. The natives were stirred up to these insurrections either by their conjurers or sorcerers, whose influence had been considerably reduced, or because it was requested of them to keep those promises which they had made when receiving the holy baptism.

The most extensive and dangerous revolt of all began in the year 1733, in the southern part of the peninsula, among two tribes called the *Pericúes* and *Coras*, who are to this day of a very fierce, unruly, and untractable character, and who gave much trouble to Father Ignatius Tirs, from Kommotau, in Bohemia, the last Jesuit missionary who resided in their district.‡

In the year 1733 there existed in that part of the country, which was inhabited by several thousand natives, four missions, with three priests, who had in all only six soldiers for their protection. The missions were the following: *La Paz*, without a resident priest, and guarded by one soldier; *St. Rosa*, under Father Sigismund Taraval, a Spaniard, born in Italy, protected by three soldiers; *St. Yago*, over which Father Lorenzo Carranco, a Mexican, of Spanish

* This episode in the missionary history of California forms a separate chapter in the third part of our author's work; but as it throws much light on the temperament of the natives, I have inserted it in this place.

† This church was probably considered as an asylum or place of safety.

‡ He was one of those who shared with the author, in 1767, the fate of banishment. At that time there were in all sixteen Jesuits in Lower California—fifteen priests and one lay brother. Six of them were Spaniards, two Mexicans, and eight Germans. The names of the latter are given on page 312 by the author, who omits, however, his own name in order to preserve his anonymous character.

parentage, resided, with two soldiers; and *St. Joseph del Cabo*, under Father Nicolas Tamaral, from Sevilla, in Spain, without any guard.

The motives leading to this insurrection, which were afterwards freely divulged by the natives, consisted in their unwillingness to content themselves with one wife, although they had promised to renounce polygamy, and their displeasure at being reprimanded for certain transgressions deserving the censure of their spiritual advisers. The ringleaders and principal movers of the rebellion were two individuals, *Botòn* and *Chicóri* by name, who exerted a great influence among the natives, and prepared everything in secret for the outbreak. Their object was to kill the three priests, to exterminate all traces of Christianity, which most of them had adopted ten years before, and to resume their former loose and independent manner of living. Their design became, however, known, and the fire was extinguished before it could blaze up in full flames. The Indians feigned a friendly disposition, and a kind of peace was established towards the beginning of the year 1734. But as this peace was not concluded with sincerity, it could not be of a long duration. The treacherous rebels soon again made attempts to carry out at all hazards the objects they had in view, and really succeeded in the following October, though not so completely as they wished, since Father Taraval found the means to escape their murderous hands.

The six soldiers were their principal obstacle. Meeting in the field with one of them of the mission of *St. Rosa*, they assassinated him, and sent word to the mission that he was very ill, requesting the priest either to come to the place in order to confess him, or to order the two remaining soldiers to transport the patient to the station, their intention being to decoy the one or the others, and to take their lives. But fortunately the messenger delivered his commission in such an awkward manner that the crime they had already perpetrated, as well as their further designs, could be easily divined, for which reason neither the priest nor the soldiers complied with their request. A few days afterward they killed also the only soldier belonging to the mission de la Paz.

The rumor of these two murders, and other indubitable signs of an impending mutiny and general uprising in the south, were spread abroad, and soon reached the ears of the Superior of the missions, who was then at that of the Seven Dolores, nearly ninety leagues from the place where these events had occurred. He sent orders immediately to the three priests whose lives were endangered to save themselves by flight, but the letters fell into the hands of the mutineers, and would, besides, at any rate have arrived too late to avert the peril.

It was the intention of the conspirators to strike the first blow against the mission of *St. Joseph* and Father Tamaral; but learning that Father Carranco had already received intelligence of their plans, they rushed with all speed upon his mission before he could make any preparations for defence, or effect his escape from the place. It was on a Saturday, and the 2d of October, when they arrived at the mission of *St. Yago*. The father had just said mass, and had locked himself in his room to perform his private devotions. Most unfortunately the two soldiers, who formed his whole body-guard, had left the place on horseback in order to bring in some head of cattle for the catechumens and other people of the mission. After a while the returned messengers, whom Father Carranco had despatched to the mission of *St. Joseph* to warn Father Tamaral of the danger to which he was exposed, entered the room. Father Carranco was reading his answer, when the murderers entered the house and fell upon him. Some threw him on the ground and dragged him by his feet to the front of the church, while others pierced his body with many arrows, and beat him with stones and clubs till he expired.

A little native boy, who used to wait upon the father when he took his meals, was a witness to the act, and shed tears when he beheld his benefactor's mournful fate; upon which one of the barbarians seized the boy by the legs and smashed his head against the wall, saying, that since he showed so much

regret at the death of his master, he should also serve him and bear him company in the other world. Among the murderers were some whom the father had considered as the most reliable of his flock, and whose fidelity he never had doubted.

Having torn the garments from the lifeless body, they treated it in a most abominable manner in order to wreak their vengeance, and they finally threw it on a burning pile. After this they set the church and the house on fire, and burned to ashes the utensils of the church, the altar, the representations of our Saviour and of the Saints, and everything else that they could not apply to their own use. In the mean time the two unarmed soldiers, who had been sent after cattle, returned. They were compelled to dismount and to kill the cows for the malefactors, after which the savages despatched them with a shower of arrows.

On the following day, the same fate befell Father Tamaral, the priest of the mission of St. Joseph, twelve leagues distant from that of St. Yago, for as soon as the villains had committed their crime at the one place, they directed their march to the other. Father Tamaral, not believing the report of his colleague, was quietly sitting in his house, when the savage crowd, considerably increased by members of his own parish, made their appearance in the mission. In their usual manner, they demanded something from the missionary, for the purpose of finding a pretext for quarrelling and commencing their hostilities, in case the priest should disappoint them in their wishes. But their behavior, and the arms which they all carried with them, soon convinced the missionary that they had other designs, and he consequently not only complied with their requests, but gave them even more than they demanded. Being thus baffled in their attempt, and full of eagerness to carry out their bloody plan, they put aside all dissimulation and attacked the missionary without further delay. They threw him on the ground, dragged him into the open air, and discharged their arrows upon him. One of their number, whom the father had a short time before presented with a large knife, added ingratitude to cruelty by burying the weapon in his body.

Thus the Fathers Tamaral and Carranco were led to the shambles by their own flock, and closed their days in California, after they had spent many years in that country, and, by a blameless life and great zeal, proved themselves worthy to die the death of martyrs. The abuses to which the savages subjected the body of the deceased priest were greater, in this instance, and they exhibited more wantonness in the destruction of the church and other property than on the preceding day, because the crowd was larger and had become more infuriated by previous success.

Father Taraval, of St. Rosa, the third priest of whom they intended to make a victim, succeeded in making good his flight. He sojourned for the moment on the western coast of California, at the station of All Saints, which formed an adjunct to his own mission, and was a two days' journey distant from St. Joseph. Being warned in due time by some faithful Indians of the danger that threatened him, he packed up in great haste his most needful things and rode at full speed, in company with his two soldiers, during the night of the fourth of October towards the opposite shore of the peninsula, where he embarked near the mission of La Paz in a small vessel, which had been despatched to that place when the first news of the impending rebellion became known. He landed in safety at the mission of the Seven Dolors, then situated near the sea; leaving behind him the smoking ruins of four missions that had been totally destroyed in less than four days, but which could only be rebuilt and raised to their former importance with great sacrifices of time, labor, and human life.

The rebels, however, fared badly, and had no cause to glory in their triumph. The southern tribes, whose number was four thousand souls at the outbreak of the revolt, are now reduced to four hundred, for not only was war waged against

them by the Californian and foreign militia, but they had also quarrels among themselves.* Yet these causes were less effective in their destruction than the loathsome diseases and ulcers by which they were visited, and among the four hundred that now remain, only a few are free from the general malady and enjoy the blessing of sound health.

On the other hand, be that grace of Heaven a thousand times praised, which, in our day also, inspires among the members of the Catholic priesthood, and especially in the Society of Jesus, men of superior courage who, without the slightest self-interest and for the sole purpose of propagating the Christian faith, not only brave all dangers to which they are exposed in wild countries and amidst barbarous tribes, but who also willingly give up their lives when occasion demands such sacrifices! For besides these two Californian missionaries, many others belonging to the same society have suffered death in the course of this century, while engaged in the conversion of heathen nations. Among the great number of these victims, I will only mention Father Thomas Tello, a Spaniard, and Father Henry Ruhen, a German from Westphalia, both Jesuits, who were killed as late as 1751, by the mutinous Pimas, on the other side of the Californian gulf. With Father Ruhen, I had crossed the Atlantic ocean a year before, and we made also in company the journey overland as far as the Pimeria, where he closed his days six months after his arrival.

Baefert

UTAH

Ingram H. Roberts' account on Ute &
Shoshone

Brigham H. Roberts, Assistant Historian of the Mormon Church, in a History of the Mormon Church, published serially in 'Americana' 1909-1915, gives the following notes on Ute and Shoshone Indians. Much of Roberts' material is taken from the unpublished Journal and History of Brigham Young, as well as from diaries of the Mormon brethren. Where Roberts gives the source of his information, it is indicated ^{footnotes to} in the following extracts.--

"The Salt Lake region was occupied by two hostile tribes of Indians at the advent of the Mormon pioneers--the 'Utahs', or 'Utes', and the Shoshones (or Snake Diggers,) intermittently at war with each other. It so happened that the settlement of the Saints in Salt Lake Valley was on the border line between these tribes, the Shoshones extending north and westward, and the Utahs to the south, and westward to California."--Vol. 8, p. 65.

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p. 65]

"One of the contributing causes to the outbreak of the Indians at Fort Utah in the winter of 1850, was the cowardly killing of a somewhat noted Indian called 'Old Bishop,' so-called, it is said, on account of his resemblance in looks and gestures to Bishop N.K. Whitney. Three men from Fort Utah met 'Old Bishop' some distance from the fort wearing a shirt which one of the men claimed to be his and

[Vol. 8,
p. 67]

he demanded it. The Indian refused to give it up saying he [67]
had bought it. Whereupon a struggle ensued, between the
white men and the Indian for possession of the shirt, and
the latter to defend himself in the unequal struggle of three
against one, drew his bow, when one of the white men shot
him to death, and his body was thrown into the Provo river.
The Indians on missing the somewhat noted character, became
suspicious, instituted a search and found the body, and then
began the depredations which led to the 'Indian War' of the
winter of 1850. While this murder / seems to have been [68]
a matter of some talk among the colonists of Fort Utah, it
did not come to the knowledge of President Young until
June 12, 1854, when the facts were stated to him by James
Bean, who, however, was not of the party of 3 guilty of the
crime. Following the recital of the killing as given above,
President Young comments: 'These facts which were kept hid
at the time, explain to me why my feelings were opposed to
going to war with the Indians, "[i.e. winter of 1850]" to which
I never consented until Brother Higbee (president at the time
at Fort Utah) reported that all the settlers in Utah were of
one mind in relation to it. ↓

The expeditions against the Indians under the authority of
the State of Deseret were 3 in number. The first in February

↓ Hist. Brigham Young, MS.

and March, 1849. Late in February a report reached the prin- [68]
cipal colony that Indians from Utah valley had run off 14
head of horses from Tooele valley, some 20 miles west of Salt
Lake City; and it was also reported that they had been
stealing and killing cattle at other places. Whereupon Cap-
tain John Scott and 40 men of the state militia started in
pursuit. The small predatory band was located with the aid
of a friendly Indian, the son of 'Little Chief,' a Ute, on
a small stream where it emerges from the base of the
Washatch^{OK} mountains. The militia company divided into 4
parties and surrounded the Indian encampment during the
night.

The fight next morning took place in the presence of
chief 'Stick-in-the-Head' and his band of Timpany Utes, who
from a table land overlooking the scene of conflict shouted
encouragement to the Indians, and themselves giving evidence
of willingness to fight. Fortunately, however, this band
did not attempt to assist the other Indians further than
shouting encouragement and bidding them to come in their
direction in their flight. 4 of the Indian men of the
thieving party were killed and their women and children, 14
in all, were sent to their relatives among the Snake Indians. ✓

The stream on which this / incident took place was, from [69]

✓ Hist. Brigham Young, MS, entry for Feb. 1849, pp. 24, 25.

the foregoing circumstance, called 'Battle Creek.' The thriving town of Pleasant Grove now utilizes the stream for irrigation purposes.

[69]

In the summer of 1849, between the first and second Indian disturbance of this year, Walker, the Utah Indian chief, and 12 of his tribe held a notable interview with Brigham Young and other high church authorities at Salt Lake City. The chief came to encourage more of his 'Mormon brethren' to settle on what he called 'his lands', further to the south, in San Pitch (San Pete) valley. Walker desired his white friends to settle Sevier valley, and in the region of 'Little Salt Lake', a shallow sheet of salt water, about 7 by 1 mile in width, some 60 miles south of Sevier Lake, and near the present towns of Parowan and Paragoonah. President Young promised the chief that he would send settlers among them in '6 moons'. President

✓ The interview was preceded with the Indian ceremony of smoking the 'Peace Pipe,' and the interesting fact that very clearly established that these mountain tribes, as well as many other native American tribes, were 'sun worshippers'; following is the evidence as related by President Young: 'When Walker had filled his pipe [preceding the interview], he offered the Lord the first smoke, pointing the pipe and stepping towards the sun. Walker then smoked it and passed it round the ring [the smokers are always seated in a circle] by the right hand to Heber C. Kimball, who smoked. It was then passed by the left to me and the rest of the company, ending with the Indians.' . . . Huntington, the interpreter, also explained at this time that the Indians 'have more idea of God than I was aware of. Their tradition is that God cut a man in two--the upper part remained man, the lower part was made into woman.'--Hist. Brigham Young, MS, June 1849, p. 90.

Young also told Walker that he had an understanding with
'Goship' and 'Wanship',--Indian chiefs ranging in the mountains
eastward of Salt Lake valley--'about this place', that is,
about the settlement in Salt Lake valley. The talk was all for
peace. 'It is not good to fight the Indians;' said President
Young. 'Tell your Indians not to steal,' he added, 'We want
to be friendly with you. We are poor now, but in a few years
we shall be rich. We will trade cattle with you.' To which
Walker replied, 'That's good.'

[69]

The interview was quite protracted ranging over the subject
of the Indians changing from depending on the uncertainty of
the chase to the raising of cattle and sheep for their subsis-
tence, the weaving of blankets from wool by the Indian women,
schooling of Indian children, to fixing the terms of barter
in articles between the red men and white, thence back to peace
talk, during which Walker said: It if [is] not good to fight.
It makes women // and children cry. But let the women and
children play together. I told the Pieds "[a sub-tribe]" a
great while ago to stop fighting, and stealing, but they
have no ears. ✓

[70]

Dimick B. Huntington was the interpreter in the above inter-
view, though it is said of chief Walker that in addition to
several of the native dialects, he could converse fluently in

✓ This interview took place on the 14th of June, 1849.--Hist.
Brigham Young, MS, pp. 89-92.

Spanish and make himself understood in English. He was now [70]
in the prime of life, having been born, as nearly as the time
can be ascertained, in 1808, and therefore about 41 years of
age at the time of the foregoing interview. His birthplace
was on Spanish Fork river in Utah valley-- 'Pequi-nary-no-quint,'
was the Indian name of the stream, meaning 'Stinking Creek;'
. . . . Dimick B. Huntington, the interpreter in the above inter-
view, is the authority for these and many other facts recounted
of Walker's life, including an alleged vision of the chief's
following a serious illness, about 2 years before the advent
of the Mormon Pioneers, in which alleged vision he saw God
who warned him of the coming of white friends,' and gave him
a new name--Pannacarra-Quinker' meaning 'Iron twister. ✓

. Walker was baptized a member of the Church [71]
on the 13th of March, 1850. His brother Arapeen was also
baptized, and later these two chiefs together with Sowiette,
and Unhoquitch were ordained elders in the church.

✓ Liverpool Route--1855--pp. 104-5.

"At his death, in accordance with their custom when a chief dies,
'the Utahs killed 2 squaws, 2 Piede children, and about 15 of
his best horses. He was buried with all his presents and
✓ trinkets, and a letter which he had received the previous day
from President Young. He was succeeded as chief by his brother,
Arapeen, 2 years his junior, also a more daring leader than his
brother, more passionate, and ungovernable"--Liverpool Route, p. 105
His death . . took place on the 29th of January, 1855, at Meadow
Creek, near Fillmore. . . He died of a cold which had settled on
his lungs.

President Young strongly suspected James Bridger of being [71]
connected with the early Indian troubles. In May, 1849, he [72]
received a letter from Louis Vasques, a western trader and
some time merchant in Salt Lake City, giving information of
the killing of an Indian on Black's Fork of Green River,
supposedly by white men from Salt Lake valley, and the pros-
pect of an attack on Salt Lake settlements by the Bannock
tribe in revenge.

The day following the reception of the letter, in a public
meeting, the President said--in describing the meeting: 'I
expressed my conviction that Bridger and the other mountaine-
ers were the real cause of the Indians being incensed against
us if they were so!'

The second Indian outbreak and the consequent expedition
sent against the natives under the authority of the state of
Deseret, occurred in the winter of 1850. On the last day of
January of that year, Isaac Higbee in person reported to
the governor of the state of Deseret, that the Indians in
Utah valley had killed and stolen between 50 and 60 head of
cattle and horses; that they were impudent and threatened to
kill more cattle and get more Indians to join them and help to
kill the settlers in Utah valley. They taunted the colonists
with cowardice because they would not fight. Higbee repre-
sented that the brethren at Fort Utah were agreed in asking
the privilege of defending themselves and chastising the Indians.

¹ Hist. Brigham Young, MS, May 13, 1849. pp. 76, 77.
² " " " " , Jan. 31, 1850. p. 17

On this subject of making war upon the Indians President [72]
Young manifested much reluctance, the psychological reasons for
which have already been given. A council was called to consider
the matter, to which Captain Howard Stansbury and Lieutenant
Gunnison, were invited. These United States officers and
their corps of engineers had been engaged during the late fall
in surveying Utah Lake, and had suffered much annoyance from
the petty thieving of these same Indians. (Roberts then quotes,
[Stansbury's Report, pp. 148-150; also Gunnison's 'The Mormons', p.146.]

The force to undertake this service was made up of volun- [74]
teers; the first companies raised marching for Utah valley
under command of Captain George D. Grant, but overtaken by the
rest of the force under Major Andrew Lytle before arriving at
Fort Utah. The united forces from Salt Lake and at Fort Utah,
engaged the Indians on the Provo river near Fort Utah, where
they had constructed some rude breast works in the river bot-
tom from trees they had felled, and they also occupied a
settlers recently abandoned, double log house near their breast
works. The Indians were led by 'Old Elk', whom, as we have seen
from Stansbury's Report, had declared his murderous intentions
towards the whites; and by chief 'Opecarry'--also known as
'Stick-in-the-Head'. The natives engaged--most of their women
and children being concealed in the ravines and nearby canons--
nearly equalled the whites in numbers, and offered a stubborn
and brave resistance. On the second day of the fighting, the

log house the Indians had occupied, greatly to the annoyance [74] and danger of the assailants, was carried by a cavalry charge, highly commended by Lieutenant Howland. The Indians then dividing into several parties sought safety in flight to the canons on the east and around the south end of Utah Lake. Of the state militia, one was killed, the son of Isaac Higbee, the president of the settlements in Utah valley; several more were wounded and a number of horses were killed and wounded in the charge upon the log house, to which reference has already been made. The Indians left 8 of their dead in their redoubt, but took their wounded with them in their retreat. 'Old Elk' was found dead on the trail up Rock Canon, directly east of the scene of the engagement, and where a day or two later, among a few sick survivors, were found 8 or 10 more who had died of/wounds, exhaustion and measles, which disease was then [75] prevalent among the natives.

On the 10th of February, Daniel H. Wells, the commander-in-chief of the state's military forces, arrived on the scene and took command. Sending a small force to follow the refugees up Rock Canon--what they found has already been stated--he moved with his main force to Spanish Fork river where it was reported there was an encampment of the hostiles. Not finding the Indians on the Spanish Fork, General Wells moved round the

South end of Utah Lake, and at Promontory Point--sometimes called 'Table Mountain'--on the 14th, he overtook a large party of the hostiles, and nearly all--'except the women and children, all of whom were spared' --were killed, including a number who in their flight ran out upon the ice which then nearly covered the lake. About 40 of the natives, in all had been killed, and the women and children of the fallen, according to the custom of the natives, followed the victors and were distributed among the settlers at Salt Lake, where an attempt was made to wean them from their savage ways of life, and bring them up 'in the habits of civilized and Christian life.' The experiment did not succeed, most of the prisoners escaping upon the very first opportunity.

[75]

The horses taken from the defeated Utahs, by unanimous vote of the volunteers in the service, were given to the band of Indians at Salt Lake; and Daniel H. Wells made a verbal report of the expedition to the general legislative assembly then in session. Some years later, 1868, to be exact, General Wells reported in a special meeting of the brethren of the church, that 27 Indians were killed at 'Table Mountain.' . . .

The third expedition against the Indians under the authority of // the state of Deseret was to the northward, the Shoshones or Snakes being the cause of the alarm. The trouble arose in the month of September, 1850. As reported in the Deseret News,

[76]

✓ Hist. Brigham Young, MS, Feb. 1850, p.22.

the ~~treatment~~ of these Indians by the emigrants of 1849, and [76] later the killing of 2 Shoshone women by travelers, 'as we are creditably informed, from Illinois', says the 'News' article, had wrought a very marked change in their disposition towards the white settlers in the Salt Lake region, than was at first manifested. They had become predatory in their actions and in the northern settlements on the Weber and Ogden rivers had taken to pasturing their horses in the grain fields, stealing corn and melons, running off cattle, stealing horses, &c., &c., until their actions had become insufferable. In one of the Indian night raids upon the gardens in Brownsville [i.e. Ogden], a settler of the name of Urban Van Stewart, fired upon them and killed an Indian, said to be a petty thief. The next day the Indians in retaliation killed a man of the name of Campbell, some distance from the settlement on the north bank of Ogden River, and threatened to massacre the inhabitants of Brownsville, and burn the place. The matter was reported at Salt Lake and a detachment of the state militia was dispatched under command of Horace S. Eldridge, with instructions to 'stand on the defensive'. Upon this show of force and promptness of action the Shoshones moved northward, taking with them some horses and cattle belonging to the settlement. A band of Ute Indians from the south were near Brownsville and to make sure of their non-interference if a battle took place, a number of them, without resistance, were taken prisoners and held as hostages for the good behavior of the band who were

ordered to move south to their own lands, and have nothing further to do with the future movements of the Shoshones--orders which they obeyed. The predatory band of Shoshones moved so far northward that fear of further hostilities no longer existed, and after about a week's absence from Salt Lake, the militia under Eldridge returned. [76]

And this is the sum of the Indian uprisings and troubles under the dominion of the state of Deseret."

"In December 1850, a company which numbered 118 men . . . left . . . for 'Little Salt Lake Valley', to make a settlement . . in fulfillment of the promise made to Walker, the Utah chief, that settlers would be sent to his country . . . The first site of the settlement was made permanent, and named Parowan, after a Utah Indian chief of the vicinity. The settlers were welcomed by chief Peteeneet and his people, a miserable tribe known as the 'Piedes', who expressed themselves as pleased that the brethren were settling in [Vol.8 p.81]

They possessed scarcely a horse, and were compelled to travel on foot. Their houses consisted of a few boughs of sagebrush or stunted greasewood, laid up in a manner to break the force of the wind, and were seldom over 5 feet high. In storms they would sometimes go for shelter among the cedars. They built very small fires, being too lazy to get much fuel. They were armed with short bows. Some of their arrow points were made of greasewood, others of flint. The chiefs were of iron, and not more than an inch and a quarter long. Not having weapons appropriate for killing the few deer in the mountains, the Piedes lived principally on rabbits, snakes, lizards, mice, &c., and even this kind of game appeared scarce.'--Hist. Brigham Young, MS, Jan. 1851, p.2.

in their valley. **Peteeneet** said his tribes owned the country-- [82]
a declaration afterwards confirmed by Chief Walker. The pipe
of peace was smoked by the Indians and whites.

Canarra, another Piede chief, having first sent in one
of his braves to ascertain if it would be safe for him to
venture into the settlers' camp, paid them a **visit**.

'His apparel consisted of a pair of moccasins, short leggings,
and a kind of small cloak made of rabbit-skins. He was tall
and stately in appearance, though apparently suffering from
hunger. His followers were not as well dressed, being, really,
specimens of humanity in its most degraded form.

In March chiefs Walker and **Peteeneet** and about 70 braves
visited the settlement and smoked the peace pipe with President
George A. Smith. Walker was very friendly and expressed the
desire to build a house and teach his children to work./ He [83]
represented that he had visited all the Indiansbands in the
surrounding country and advised them to be friendly with the
colonists and not **disturb even a** brute belonging to them. The
object of his visit was to **exchange** horses for cattle as his
people were in need of beef. Walker made known his intention
of making a raid into California, but President Smith persuaded
him not to go, warning him of the **Likelihood** of coming in
contact with **United States troops**.

✓ Walker had 'previously sent a party of about 13 warriors,
led by San Pete, to California, to steal animals. The party
succeeded in taking about 800 or 1000 horses, but the Mexicans
pursued them for 2 or 3 days and overtook them. A battle

[continued next page]

[Continuation of footnote]

ensued, in which one of Lugos' peons was killed, but his companions recovered all except 120 of the animals. Walker felt poor, as he had expected to get 1000 horses, having been accustomed to do so in such forays. He thought that if he had gone himself, he would have done better, and intimated that San Pete was not a good general. Walker talked of going on another expedition, but Geo. A. Smith persuaded him not to go, as the U. S. soldiers in that country would be likely to scalp him. San Pete and his party stated that in California they met Mr. Williams, of Williams's rancho, who gave them beef and agreed to keep their presence in the country a secret, provided they would not run off his stock. San Pete's party rested several days at Williams's, and then went to Lugos corral, and stole his animals' -- Hist. Brigham Young, MS, 1851, p.3.

Brigham H. Roberts, History of the Mormon Church. Americana, Vol. 8, pp. 65, 67-72, 74-76, 81-83, & 268, 1913.

[A chapter of Robert's History is devoted to the Mountain Meadows massacre, but it is based entirely on documents previously in print (Vol.8, pp. 530-567, 1913).--SRC]

✓ Hist. Brigham Young, MS, entry (April & May), 1857, pp.298,308.

"In the spring of 1857 President Young with a company of 115 men, 22 women and 5 boys paid a visit to Fort Limhi, the purpose being to explore the country with a view to the establishment of settlements in the future. President Young remained 4½ days at Fort Limhi, during which time he held a friendly conference with the Indian chiefs in the vicinity, smoked the pipe of peace with them at the fort, and distributed gifts of blankets, tobacco, &c. with which the Indians were delighted. Among the interesting incidents of this journey is the fact that Arapeen, the brother of Walker, the Utah chief, and who succeeded Walker as war chief of the Utahs, accompanied President Young to Fort Limhi, and was present and participated in the friendly conferences with the Bannocks."

[Vol. 8,
p. 268]

Brigham H. Roberts, History of the Mormon Church. Americana, Vol. 8, pp. 65, 67-72, 74-76, 81-83, & 268, 1913.

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✓ Hist. Brigham Young, MS, entry (April & May), 1857, pp. 298, 308.

INDIAN FOOD

Fremont's 2d Expedition

September 9, 1843.-Fremont Island, Great Salt Lake.

"Among the successive banks of the beach, formed by the action of the waves, our attention, as we approached the island, had been attracted by one 10 to 20 feet in breadth, of a dark-brown color. Being more closely examined, this was found to be composed, to the depth of seven or eight and twelve inches, entirely of the larvae of insects, or, in common language, of the skins of worms, about the size of a grain of oats, which had been washed up by the waters of the lake.

Alluding to this subject some months afterwards, when travelling through a more southern portion of this region, in company with Mr. Joseph Walker, an old hunter, I was informed by him, that, wandering with a party of men in a mountain country east of the great Californian range, he surprised a party of several Indian families encamped near a small salt lake, ^[Mono Lake?] who abandoned their lodges at his approach, leaving every thing behind them. Being in a starving condition, they were delighted to find in the abandoned lodges a number of skin bags, containing a quantity of what appeared to be fish, dried and pounded. On this they made a hearty supper; and were gathering around an abundant breakfast the next morning, when Mr. Walker discovered that it was with these, or a similar worm, that the bags had been filled. The stomachs of the stout trappers were not proof against their prejudices, and the repulsive food was suddenly rejected. Mr. Walker had further opportunities of seeing these worms used as

an article of food; and I am inclined to think they are the same as those we saw, and appear to be a product of the salt lakes. It may be well to recall to your mind that Mr. Walker was associated with Captain Bonneville in his expedition to the Rocky mountains; and has since that time remained in the country, generally residing in some one of the Snake villages, when not engaged in one of his numerous trapping expeditions, in which he is celebrated as one of the best and bravest leaders who have ever been in the country."

Fremont's Expl. Expd. to Oregon & North California, 154-155, 1845.

MASSACRES OF INDIANS
BY WHITES

war on 4 Creels (= Kameah) in 1851.

see Mollhausen, Journey to the Pacific, 248-
249, 1858.

Outrages upon King River ^(+ Dry Creek) Indians
in 1856 -

sent.

Mr. Rhett L. Livingston (Command Ft. Miller) - House

Ex. Doc. 76, 34th Cong. 3^d Sess. 136-137, 1857.

Calif-Indians. 'Outbreaks'

'Wars' & troubles with Whites.

[Gen. Ser. 4, Special Res. 1853.]

pp. 52 Warner Creek &c.

53 "greatly exaggerated or wholly untrue"

55 Mariposa Battalion &c. (p. 66)

58

65-Fresno Co. Massacre

71 Capt Rykendall's attack & slaughter of San Joaquin Indians

73 (top & middle) Young ^{white} man & Indian woman

104 General Sierra (or Joaquin) outbreak.

105

112

113-

125 Tulare Valley

191

231

232-3

254

285-7 Southern Calif.

296

309

310-311 - 317 - 323

Sale of Indian Women

Reft. Comm. Ind. Affs. for 1863, 415, 1864,

Flogging of Misses Indians by Cases. Conts [Conts]
near San Luis Rey. - W. E. Lavett in Reft. Comm.
Ind. Affs. for 1865, 121, 1865.

fight on to Tulare Indian
war" of 1856 -

See report Military in House Ex. Doc.
76, 34th Cong. 3^d Sess. 118-123, 1857

Act authorizing the Treasurer of California to issue Bonds for the payment of the expenses of the Mariposa, Second El Dorado, Utah, Los Angeles, Clear Lake, Klamath and Trinity, and Monterey Expeditions against the Indians.

§ approved May 3, 1852.

Sec. 1: "A sum not exceeding \$600,000 is hereby appropriated and set aside as an additional War Fund, payable in 10 years out of any moneys which may be appropriated by Congress to defray the expenses incurred by the State of California, and interest thereon, at the rate of 7 per cent. per annum, in the suppression of Indian hostilities - - - - - Se Se Se.

Statutes of California, 1852, 59-61, 1852.

A MISSION INDIAN SHOT FOR THE MONEY DUE HIM

"AN INDIAN HAVING LABORED AT CUTTING WOOD FOR SIX DAYS, EARNING at the wages agreed upon, the sum of \$2.50, received in part payment two bottles of wine, for which he was charged \$1, and upon demanding the balance of \$1.50 in money, he was ordered to leave the premises. The Indian refusing to go without his money, the man took down his shot gun and discharged a load of buckshot into the Indian's face, destroying the sight of an eye and otherwise disfiguring his face. The next day this employer boasted to an acquaintance how he had settled a bill of \$1.50 with an Indian by paying him in buckshot."—
S.S. Lawson, Agent, in Report Commr. Indian Affairs for 1880, p 13, 1880.

INDIANS OF SAND ROCK, BUTTE CO. CALIFORNIA

--Bancroft's Hand-Book Almanac for 1864, 139, 1864. (Edited by William H. Knight.)

"Five Indians, captured and held as prisoners by the citizens of Sand Rock, were secretly hung on the night of June 7th, 1863. Their offense was alleged to be that of robbing cabins and running off horses. In revenge their tribe perpetrated numerous ^{daring} outrages during the following months of July and August, and several murders of adults and children were committed within 20 miles of Oroville. Finally, in September, Special Agent Thomas Wells succeeded in procuring an order for their removal to a reservation, and quiet was restored."

GOSHUTE

In the summer of 1851 "a successful expedition was undertaken by a company of volunteer (cavalry) under Captain George D. Grant, against the Goshute Indians, a band of renegades who for some time had been stealing stock and committing murders in Tooele Valley and the surrounding region. Their headquarters were in Skull Valley. Captain William McBride with a company of infantry had preceded the cavalry to that point, but finding it impossible to operate successfully against the Indians with his troops, had requested that a force of mounted men be sent to his assistance. The Indian camp was among the Cedar Mountains, on the western edge of a desert, twenty miles wide and very difficult to cross, owing to an utter lack of water. A first effort to surprise and chastise the savages proved futile, as they had learned of the coming of the troops and laughed and jeered at them from the rocky heights where they were entrenched. A second march of the cavalry across the desert, during the night, when the Indians supposed the pursuit had been abandoned, was completely successful. The savages were surprised in their wickiups just at day-break, and the males almost annihilated. Tons of "jerked beef," manufactured from the stolen cattle of the settlers, were found stored in the Indians' stronghold." --Peter Gottfredson: History of Indian Depredations in Utah, 1919: pp. 36-37.

Benjamin Davis Wilson, a prominent citizen who settled in California in 1841 and who was appointed Indian Agent for the S District of Calif. in 1852, in Observations on Early Days in Calif. written for the Bancroft Library, gives the following account of a campaign which he led against the Indians of the Mojave River region in 1845.

"In 1845, about July or August, the Mojave and other Indians (28) were constantly raiding upon the ranches in this part of the country [Riverside], and at the request of Gov. Don. Pio Pico, who (29) had promised me a force of 80 well mounted and armed men, I took command of an expedition to go in pursuit of the depredators. Organized the expedition in San Bernardino; sent the pack train and the soldiers (less 22 which I retained with me personally) through the Cajon Pass. Myself and the other 22 went up the San Bernardino river through the mountains. Crossed over to what is now called Bear Lake. Before arriving at the lake captured a village, the people of which had all left except two old women and some children....

Pursued our course down the Mojave River before we met the balance of the command. The all together marched down some 4 days. (30) I was in advance with one companion some two or three miles with the view of observing for signs of Indians. I saw ahead of us four Indians on the path coming towards us. Noticing that they had not descried us, I went down into the river bed and went until I supposed I was opposite to where they would be, and then went up on the bank. My calculation was correct. The Indians were right opposite on the plain, and I rode towards them. I spoke to them and they answered

in a very friendly manner. My object was not to kill them but to take them prisoners that they might give me information on the points I desired. The leading man of the four happened to be the very man of all others I was seeking for, viz., the famous commander Joaquin, who had been raised as a page of the Church in San Gabriel mission and for his depredations and outlawry bore on his person the marks of the mission -- that is, one of his ears cropped off, and the iron brand on his hip. This is the only instance I ever saw or heard of of the kind. That marking had not been done in the mission, but at one of its ranches (El Chino), by the Majordomo. (31) In conversation with Joaquin, the command was coming on, and he then became convinced that we were on a campaign against him and his people. It was evident that he had taken me for a mere traveler. Immediately that he discovered the true state of things, he whipped from his quiver an arrow, strung it on the bow, and left nothing for me to do but to shoot him in self defense. We both discharged our weapons at the same time. I had no chance to raise the gun to my shoulder, but fired it from my hand. His shot took effect on my right shoulder, and mine in his breast. The shock of his arrow in my shoulder caused me to involuntarily let my gun drop. My shot knocked him down disabled, but he discharged at me a tirade of abuse (32) in the Spanish language such as I had never heard surpassed. I was on mule back, got down to pick up my gun. By this time my command arrived at the spot.

The other three Indians were making off for the plain. I ordered my men to capture them alive. But the Indians resisted stoutly, refused to the last to surrender, wounded several of our horses, and two or three men and had to be killed. Those three men

32
actually fought 80 men, ~~and-had-to-be-killed-~~ in open plain, till they were put to death.

During the fight Joaquin laid on the ground uttering curses and abuse against the Spanish race and people.

I discovered that I was shot with a poisoned arrow; rode down some few hundred yards to the river, and some of my men on returning and finding that Joaquin was not dead, finished him.

I had to proceed immediately to the cure of my wound. There was with me a civilized Comanche Indian a trusty man, who had accompanied me from New Mexico to California. The only remedy we knew of was the sucking of the poison with his mouth out of the wound. Indeed there is no other remedy known even at the present day. 33

I have frequently seen the Indians preparing the poison, and it is nothing more than putrid meat or liver and blood, which they dried into thin sticks and carried in leather sheaths. When they went on hunting or campaigning expeditions they repeatedly rubbed their arrows with the stick. When it was too dry they softened it by holding it near the fire a little while.

By the time I got to the river my arm and shoulder were immensely swollen. At once my faithful Comanche Lorenzo Trujillo applied himself to sucking the wound, which was extremely painful. He soon began reducing the swelling, and in the course of 3 or 4 days it had entirely disappeared, and the wound in a fair way of healing. It never gave me any trouble after, although there was left in the flesh a small piece of flint which I still carry to this day. 34

As I was unable to travel whilst the wound was unhealed, I kept with me 5 men of the command, and ordered the rest to proceed down the river on the campaign till they found the Indians. They

went under command of my second, Enrique Avila, a native Californian and resident of Los Angeles. After an absence of over 2 days, they returned to my camp and reported that about 10 leagues below the camp they had struck a fresh trail of Indians, pursuing it up a rocky mountain, found the Indians fortified in the rocks; attacked them a whole day and finally were obliged to leave the Indians in their position and come away with several men badly wounded. I had to abandon the campaign, as besides the wounded men, the command had all their horses entirely worn out."

Wilson's company then went on a campaign against the Indians of the Cahuilla country and somewhat later Wilson led a second campaign against the Mojave River Indians, concerning which he writes as follows:

"After we had reached our homes and dispersed, there arrived in my ranch of Jurupa some 10 or 12 American trappers (it was in the same summer). I related to them how our campaign ended down the Mojave with the defeat of my force. They manifested a strong desire to accompany me back there. the Chief of that party was named Nan Duzen. I at once wrote to my old friend and companion Don Enrique Avila to ask him if he would join me with 10 picked men and renew our campaign down the river Mojave. He answered that he would do so con much gusto. He came forthwith and we started for the campaign, 21 strong. Some 7 or 8 days after reached the field of operations, myself and Avila being in advance, we descried an Indian village. I at once divided my men into two parties to surround and attack the village. We did it successfully, but as on the former occasion, the men in the place (some 10 or 12) wouldn't surrender, and on my endeavoring to persuade them to give up they

they shot one of my men Evan Callaghan (mentioned before) in the back. I thought he was mortally wounded and commanded my men to fire. The fire was kept up until every Indian man was slain. Took the women and children prisoners."

"We found we had to remain there in camp all night owing to the sufferings of our wounded Evan Callaghan. Fortunately, the next morning he was able to travel, and we marched on our return home bringing with us the captured Indian women and children. We found that these women could speak Spanish very well, and had also been neophytes, and that the men we had killed had been the same who had defeated my command the first time, and were likewise mission Indians.

We turned the women and children over to the mission San Gabriel where they remained.

These three short campaigns left our district wholly free from Indians depredations till after the change of Govt."

Benjamin Davis Wilson, Observations on Early Days in Calif. and New Mexico, pp. 28-34, 39-41, MS, Bancroft Library.

1877

KILLING OF INDIANS IN CALIFORNIA

"In the palmy days of the missions, the practice of sending out soldiers to bag fresh subjects for civilization, tended to embitter the naturally unfriendly feeling of the red man, more particularly as the aborigines of the interior were constitutionally more restless and energetic than the savages of the coast; and the revolution of 1836 aggravated the evil by turning loose into the woods a multitude of converts, whose power of doing mischief, besides being increased by knowledge and experience, was forced into full play by a sense of the injustice and inhumanity of the local government. But the Indians of all descriptions are, from day to day, rendered more audacious by impunity. Too indolent to be always on the alert, the Californians overlook the constant pilferings of cattle and horses, till they are roused beyond the measure even of their patience by some outrage of more than ordinary mark; and then, instead of hunting down the guilty for exemplary punishment, they destroy every native that falls in their way, without distinction of sex or age. The blood-hounds, of course, find chiefly women and children, for, in general, the men are better able to escape, butchering their helpless and inoffensive victims after the blasphemous mockery of baptism. The

sanctifying of murder by the desecration of a Christian rite, however incredible it may seem, is a melancholy matter of fact, the performers in the tragedy doubtless believing that, if there be any truth in the maxim that the end justifies the means, surely the salvation of the soul is sufficient warrant for the destruction of the body. I subjoin a more detailed description, on authority of an eye-witness. When the incursions of the savages have appeared to render a crusade necessary, the alcalde of the neighborhood summons from 12 to 20 colonists to serve, either in person or by substitute, on horseback; and one of the foreign residents, when nominated about 3 years before, preferred the alternative of joining the party himself, in order to see something of the interior. After a ride of 3 days they reached a village, whose inhabitants, for all that the crusaders knew to the contrary, might have been as innocent in the matter as themselves. But, even without any consciousness of guilt, the tramp of the horses was a symptom not to be misunderstood by the savages; and accordingly all that could run, comprising, of course, all that could possibly be criminal, fled for their lives. Of those who remained, 9 persons, all females, were tied to trees, christened, and shot. With great difficulty and considerable danger, my informant saved one old woman by conducting her to a short distance from the accursed scene; and even then he

had to shield the creature's miserable life by drawing a pistol against one of her merciless pursuers. She ultimately escaped, though not without seeing a near relative, a handsome youth who had been captured, slaughtered in cold blood before her eyes, with the outward and visible sign of regeneration still glistening on his brow. Before any reader rejects the testimony of my informant, on account of its intrinsic improbability, let him read, mark, and inwardly digest an anecdote, told with much zest by the Jesuit historian of French Canada, an anecdote, of which the more horrible features, let us in charity believe, must have been veiled from the pious writer himself, by the lofty phraseology of the Latin language."

--George Simpson: An Overland Journey round the World, 194-195, 1847. [*In Calif. winter 1844-1842*]

LIEUT. BUFFUM'S ACCOUNT OF THE GREENWOOD MASSACRE

Lieut. E. Gould Buffum, in his Six Months in the Gold Mines, published in 1850, tells a brief story of the Greenwood Massacre and the massacres of innocent Indians that followed, but like most other miners of the time begins with the second act, remaining silent as to the real cause of the Indian attack. He says:

"About this time reports were daily arriving at the settlements of outrages committed by Indians upon whites in the vicinity of North and Middle Forks, ^{American River}. A report which afterwards proved to be strictly correct, came to the mill, that a party of Indians had descended to the camp of five white men on the North Fork, while the latter were engaged in labour, had broken the locks of their rifles which were in their tents, and then fallen upon and cruelly beaten and murdered them. A large party, headed by John Greenwood, a son of the celebrated mountaineer, was immediately mustered at the mill, and started in pursuit of the Indians, and tracked them to a large Indian rancheria on Weaver's Creek. This they attacked, and after killing about twenty of them, took thirty prisoners, and marched to the mill. Here they underwent a trial, and six of them, having been proved to have been connected with the party who killed the white men, were sentenced to be shot. They were taken out in the afternoon after their arrival, followed by a strong guard, and, as was anticipated, a little distance ahead being allowed them, they ran. They had no sooner started than the unerring

aim of twenty mountaineers' rifles was upon them, and the

(100

next moment five of the six lay weltering in their blood.

Soon after this, several expeditions were fitted out, who

scoured the country in quest of Indians, until now a redskin

(101

is scarcely ever seen in the inhabited portion of the northern

mining region. Their rancherias are deserted, the graves of

their ancestors are left to be desecrated by the white man's

foot-print, and they have gone, -- some of them to seek a home

beyond the rugged crest of the Sierra Nevada, while others

have emigrated to the valley of the Tulares, and the whole

race is fast becoming extinct."

Buffum, E. Gould. Six Months in the Gold Mines, 100 - 101.

Philadelphia, 1850

THE HUMBOLDT SINK INDIAN MASSACRE
BY THE WALKER PARTY

Bonneville's Map of the Territory West
of the Rocky Mountains published by Irving in
1837 in his book entitled 'The Rocky Mountains'
shows Mary or Ogdens River emptying into Battle
Lake, the position of which shows it to be what
has long been known as the Sink of the Humboldt.

Mrs. F.F.Vistor (The River of the West, pp.145-6, 1870) gives an account of the slaughter of Indians on Humboldt River in 1833 by Jo Walker's trapping party bound for California. Her information was obtained from Joseph L. Meek, a member of Walker's party.

Meek also tells of wantonly shooting an Indian on the Humboldt in 1832, not because he had stolen any traps but because "he looked as if he was going to".--Ibid, p.121-22.

THE HUMBOLDT SINK INDIAN MASSACRE
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Slaughter of Indians on Humboldt River, Nev.

75 killed by Joseph Meek party.

Victor, Mrs F.F., River of T West, 145-146, 1870.

[]

MASSACRE OF INDIANS AT MARYS RIVER [= Humboldt River, Nevada]

Mrs. F. F. Victor, in her book entitled *The River of the West*, gives an account of Joseph L. Meek's connection with the massacre of Indians on Marys River. When Joe Meek was trapping in the Salt Lake country in 1833, he met a company of Bonneville's men, 118 in number, under Joseph Walker, who had been sent to explore Great Salt Lake and adjacent country. Meek and his companions joined the expedition. They traveled along Ogden River and "now entered upon the same country inhabited by Digger Indians, in which Milton Sublette's brigade had so nearly perished with famine the previous year. It was unexplored, and the natives were as curious about the movements of their white visitors, as Indians always are on the first appearance of civilized men.

[p. 146] They hung about the camps, offering no offences by day, but contriving to do a great deal of thieving during the night-time. Each day, for several days, their numbers increased, until the army which dogged the trappers by day, and filched from them at night, numbered nearly 1000. They had no guns; but carried clubs, and some bows and arrows. The trappers at length became uneasy at this accumulation of force, even though they had no fire-arms, for was it not this very style of people, armed with clubs, that attacked Smith's party on the Umpqua, and

killed all but four?

'We must kill a lot of them, boys,' said Jo Walker. 'It will never do to let the crowd get into camp.' Accordingly, as the Indians crowded round at a ford of Marys River, always a favorite time of attack with the savages, Walker gave the order to fire, and the whole company poured a volley into the jostling crowd. The effect was terrible. Seventy-five Diggers bit the dust; while the others, seized with terror and horror at this new and instantaneous mode of death, fled howling away, the trappers pursuing them until satisfied that they were too much frightened to return. This seemed to Captain Bonneville, when he came to hear of it, like an unnecessary and ferocious act. But Bonneville was not an experienced Indian fighter. His views of their character were much governed by his knowledge of the Flatheads and Nez Perces; and also by the immunity from harm he enjoyed among the Shoshonies on the Snake River, where the Hudson Bay Co. had brought them into subjugation."

— F. F. Victor: River of the West, 144-146, 1870.

Humboldt River Massacre of 1833

SHOSHOKOES

HUMBOLDT RIVER REGION, NEVADA

Washington Irving, in his account of Walker's expedition to Monterey in 1833 (said to have been ordered by Bonneville to explore Great Salt Lake), has the following to say of the Indians encountered by the party on their way west along Humboldt River, Nevada.

"The wild and half-desert region through which the travellers were passing, is wandered over by hordes of Shoshokoes, or Root Diggers, the forlorn branch of the Snake tribe. They are a shy people, prone to keep aloof from the stranger. The travellers frequently met with their trails, and saw the smoke of their fires rising in various parts of the vast landscape, so that they knew there were great numbers in the neighborhood, but scarcely ever were any of them to be met with. 328

After a time, they began to have vexatious proofs that, if the Shoshokoes were quiet by day, they were busy at night. The camp was dogged by these eavesdroppers; scarce a morning, but various articles were missing, yet nothing could be seen of the marauders. What particularly exasperated the hunters, was to have their traps stolen from the streams. One morning a trapper of a violent and savage character, discovering that his traps had been carried off in the night, took a horrid oath to kill the first Indian he should meet, innocent or guilty. As he was returning with his comrades to camp, he

For another version see Leonard's Narrative, in Adventures of Zenas Leonard, ed. by W.F. Wagner, 157-165, 1904 (reprint from original).

beheld two unfortunate Diggers, seated on the river bank, fishing. Advancing upon them, he levelled his rifle, shot one upon the spot, and flung his bleeding body into the stream. The other Indian fled, and was suffered to escape. Such is the indifference with which acts of violence are regarded in the wilderness, and such the immunity an armed ruffian enjoys beyond the barriers of the laws, that the only punishment this desperado met with, was a rebuke from the leader of the party.

The trappers now left the scene of this infamous tragedy, and kept on westward, down the course of the river, which wound along with a range of mountains on the right hand, and a sandy, but somewhat fertile plain, on the left. As they proceeded, they beheld columns of smoke rising, as before, in various directions, which their guilty consciences now converted into alarm signals, to arouse the country and collect the scattered bands for vengeance. ³²⁹

After a time, the natives began to make their appearance, and sometimes in considerable numbers, but always pacific; the trappers, however, suspected them of deep-laid plans to draw them into ambuscades; to crowd into and get possession of their camp, and various other crafty and daring conspiracies, which, it is probable, never entered into the heads of the poor savages. In fact, they are a simple, timid, inoffensive race, unpractised in warfare, and scarce provided with any weapons, excepting for the chase. Their lives are passed in

the great sand plains and along the adjacent rivers; they subsist sometimes on fish, at other times on roots and the seeds of a plant, called the cat's-tail. They are of the same kind of people that Captain Bonneville found upon Snake River, and whom he found so mild and inoffensive.

The trappers, however, had persuaded themselves that they were making their way through a hostile country, and that implacable foes hung round their camp or beset their path, watching for an opportunity to surprise them. At length, one day they came to the banks of a stream emptying into ^[Humboldt] Ogden's River, which they were obliged to ford. Here a great number of Shoshokoes were posted on the opposite bank. Persuaded they were there with hostile intent, they advanced upon them, levelled their rifles, and killed 25 of them upon the spot. The rest fled to a short distance, then halted and turned about, howling and whining like wolves, and uttering the most piteous wailings. The trappers chased them in every direction; the poor wretches made no defence, but fled with terror; neither does it appear from the accounts of the boasted victors, that a weapon had been wielded or a weapon launched by the Indians throughout the affair. We feel perfectly convinced that the poor savages had no hostile intention, but had merely gathered together through motives of curiosity, as others of their tribe had done when Captain Bonneville and his companions passed along Snake River."

--Washington Irving, Adventures of Captain Bonneville,

328-330, 1852 (author's revised edition).

Carded

INDIAN BATTLE NEAR NOME LACKE RESERVATION, MAY 1862.

The Red Bluff Semi-weekly Independent gives the following accounts of a battle which occurred May 4, 1862 near Nome Lacke Reservation between whites and Indians, at first supposed to be Pit River Indians, but later found to belong to a Mad and Eel River band:

"News was received from Tehama Sunday evening, that a fight had occurred between Indians and whites near Nome Lackee, on Sunday, in which Mr. Shannon, from Round Valley, was killed, and another man badly wounded, and 17 Indians killed. As far as we are able to learn the particulars, it appears that some 30 Pit River Indians escaped from Nome Cult Reservation, making their way for Pit River. The Indians were well armed, and commenced their depredations by killing a man by the name of Watson, near John James', on Stoney creek, also an Indian shepherd boy. About 30 whites got together, and with the assistance of some Nome Lackee Indians, followed the Pit Rivers, overhauling them near Jake Henderson's--a battle ensued, in which Mr. Shannon, who had followed the Indians from Round Valley lost his life. 17 Indians were killed, 4 taken prisoners, and the rest escaped, followed by the whites. . .
--Red Bluff (Calif.) Semi-weekly Independent, May 6, 1862."

"Not the Pit Rivers.--The Indians who have been committing the depredations on Stoney creek lately, are not the Pit River Indians from Nome Cult Cult Reservation but a band who have been run off from Mad river and Eel river sections. None of the prisoners taken can talk the Pit River jargon."--Red Bluff (Calif.) Semi-weekly Independent, May 13, 1862.